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The Outlook of Missions

VOLUME XX

MARCH, 1928

NUMBER 3



THE KING AND THE QUEEN IN "WHEN THE PRINCE COMETH," A PAGEANT
GIVEN BY THE STUDENTS OF THE AMERICAN SCHOOL FOR BOYS, BAGHDAD
(See Article by Dr. Staudt on Page 123)

Does the Apportionment Poster of Your Congregation
 Show the Apportionment "Paid in Full" to Date?

OUR REFORMED CHURCH REACHING OUT

OVER LAND AND SEA
 THROUGH THE APPORTIONMENT

JAPAN

- 52 Missionaries
- 214 Native Workers
- 97 Churches and Preaching Places
- 2 Colleges
- 1329 Students

Winnebago Indians

- in WISCONSIN
 Mission - Black River Falls
 School - Neilsville
 5 Missionaries

CHINA

- 58 Missionaries
- 163 Native Workers
- 28 Churches and Preaching Places
- 30 Schools
- 6 Hospitals and Dispensaries

Foreign-Speaking Work

- Churches:-
 63 Hungarian, 1 Bohemian,
 3 Japanese, 1 Harbor Missionary,
 93 Workers, Pastors and
 Deaconesses, 30,000 Members

Mesopotamia

a United Mission

- 11 Missionaries
- 12 Native Workers
- 2 Churches
- Schools

GENERAL

- 280 Home Missions
 (Including Urban, Suburban
 and Rural Churches)
 Church Building Aid



Grace CHURCH
 MEMBERSHIP...600
 "OUR APPORTIONMENT...3000."
**OUR APPORTIONMENT
 PAID IN FULL**
 CLASSICAL YEAR 1927-28
 STATEMENT OF PAYMENTS

Publications and Sunday Schools

- Improved Standards
- Leadership Training
- Missionary Education
- Week Day Church Schools
- Rural Work
- Literature

Christian Education

- Recruiting for Life Service
- Interesting Students in
 Higher Education
- Christian Standards

MONTH	PAYMENTS	TOTAL PAID
1927		
JUNE	\$ 250.	\$ 250.
JULY	250.	500.
AUG	250.	750.
SEPT	250.	1000.
OCT	250.	1250.
NOV	250.	1500.
DEC	250.	1750.
1928		
JAN	250.	2000.
FEB	250.	2250.
MAR	250.	2500.
APR		
MAY		

Ministerial Relief

- of
 69 Ministers and
 125 Widows of
 Ministers

SYNODICAL AND CLASSICAL APPORTIONMENTS

- for Educational
 Institutions
 Beneficiary
 Education, etc.

THE FULL APPORTIONMENT IS OUR RESPONSIBILITY AS A CONGREGATION

Every Congregation Should by all means "Pay in Full" this Classical Year.

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

He hath made everything beautiful in its time.

—EccI. 3:11.

And if my heart and flesh are weak
To bear an untried pain
The bruised reed He will not break
But strengthen and sustain.
—J. G. WHITTIER.

“In character, in vision, in wisdom and in sympathy there need be no limits short of the fullness of life which Jesus achieved.”

Yea. In Thy life our little lives are ended,
Into Thy depths our trembling spirits fall;
In Thee enfolded, gathered, comprehended
As holds the sea her waves—Thou hold'st us
all.
—ELIZA SCUDDER.

“All our deeds, our thoughts, and the imaginations of our hearts are the solid materials with which the temple of our soul is builded.”

Let us dwell with Thee in peace, as children of light; and in Thy light, Lord, let us see light.
—ROWLAND WILLIAMS.

“If our lives are to count in great and good measure, can we follow any less than the greatest leader?”

Speak to my heart through gardens, till I see
The shame of service rendered grudgingly;
Turn from the selfishness that could forget
A lifetime were too short to pay my debt.
—MOLLY ANDERSON HALEY.

“To choose Christ and His way of living is to make failure impossible.”

“It is Jesus who lights the candle of our faith in the love of God, and keeps it burning steadily and with sure conviction.”

Love does not tarry a needless time,
And the hand of His power is swift,
O lips, be silent: O heart, be strong,
Till He shall with strength uplift!
—MARLANE FARNINGHAM.

May we walk, while it is yet day, in the steps of Him, who, with fewest hours, finished Thy divinest work.
—JAMES MARTINEAU.

True happiness is ever found within, in the riches and fellowship and freedom and joy of the inner kingdom of the Spirit.
—VAN RENSSELAER GIBSON.

“I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.”

“Our Lord showed deep understanding of the social nature of our minds when He promised to be present when two or three were gathered together.”

“What we call self-denial is but the displacement of the lower by the higher and better self, the realization of greater happiness by self-control.”

Lo, I met Him in the street,
There He stayed my tired feet.
—VAUGHAN FRANCIS MEISLING.

“There is no way of learning faith except by trial. It is God's school of faith, and it is far better for us to learn to trust God than to enjoy life.”

And my thoughts are blent with a full content
When I come to my rest at night.
—NIXON WATERMAN.

“The trouble with many of us is, we wish God to show us the whole path, and are not willing to go a step at a time.”

Whatever problems of social difficulty clamor for solution, Christian love brings to the work at least the element of unconquerable hope.
—H. HENSLEY HENSON.

The Prayer

BREATHE on us Thy gracious inspirations, that we may live more deeply and intensely, and more constantly and consciously in fellowship with our Lord! In His name. Amen.

—F. B. MEYER.

The Outlook

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of Missions



OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

The Address of the President of the Home Missions Council, Dr. Charles L. White, at Its Annual Meeting at Cleveland, Ohio.

THE founders of America succeeded not so much through what they brought as through what they were. It was their Christian character that conquered. Their courage could not be crushed. If harvests failed, their hearts did not falter; if disease laid low their leaders, fresh determination came to those who were left. Their intensity was the axe that cut away the underbrush, their zeal was the fire that burned it. They met all foes face forward. They understood each other, knew their own hearts and grasped much of God's plan. What did they bring with them? They reached a strange shore with an axe, a saw, a hammer, a gun, the Bible, a sensitive conscience and high purpose. They established simple homes, started necessary schools, erected plain churches, and by means of these three agencies, small groups of brave people scattered along the Atlantic Coast have grown to be a hundred million souls.

The spiritual conquest of the peoples of America has been proceeding for three centuries. One hundred years after the Pilgrims landed at Plymouth, the frontier ran one hundred miles westward from the Atlantic. A century later, in 1820, the frontier was in general marked by the Ohio and Mississippi rivers. This territory had become well settled with churches and Christian institutions. The people were poor in this world's goods but were rich in their Christian ideals and purposes. The third century after Plymouth saw the establishment of the

national missionary societies which were to organize Christian churches and lay the foundations of our Christian civilization in the Western frontier areas. The missionaries taught the people to plant their altar where they plowed their acres. They went wherever the people went. These missionaries did not fully realize the outreach of their labors. One of them, sent to Fort Dearborn, wrote to his Board that he was convinced that there was no future for the settlement that later grew into the city of Chicago.

These brave and resourceful men built the Christian foundations of our western cities and villages and had a large part in the founding of our colleges and Christian philanthropies. They fought for temperance, for Christian legislation and for Christian ideals, and they generally won their battles. They preached to the Indians, lived in mining camps and undertook to convert the Mormons. The nineteenth century witnessed the immigration from European lands, followed later by that from Asiatic countries, until today a large part of our population is foreign born or of foreign parentage. Among these groups of newcomers from many lands, missions have been established and among some racial groups have become already self supporting and self propagating. The freeing of the slaves laid an added task upon our missionary societies and the leadership of the Negroes both North and South is the rich fruitage of schools prized today by the people of all sections of the country.

Our missionaries are now toiling in every state of the Union and in Alaska, Porto Rico, Mexico, Cuba, Haiti, Santo Domingo and Central America. They have built schools, orphanages, hospitals and Christian Centers in our cities and rural communities, that are spiritualizing their social life. They are Americanizing the people from foreign lands and producing the inevitable by-products in governmental, economic, intellectual, social and moral human relationships. They are serving their generation according to the will of God. The missionary societies associated in this Home Missions Council, through their vital contacts and interpretation of Christian truth, are spiritualizing every phase of American life. They are laboring in chapel cars, automobile chapel cars and as colporteur missionaries in the sparsely settled areas of the country. Many of them are highly trained Christian settlement workers, touching every phase of human life; they are evangelists, rural demonstration center workers and circuit riders. They labor among the lumbermen, live with the lonely peoples of the mountains and follow the seasonal itinerant workers in the harvest fields. Their work is supplemented by the labors of thousands of men and women who compose the rank and file of our church membership.

These missionaries toil in a nation in which people from all the earth have come to live. Multitudes of these strangers have forgotten God and our freedom and democracy often mean to them license and demoralization. Our missionaries labor in a nation in which every state has a population made up largely of those who were born in every other state or in numerous foreign lands. They work among a polyglot people slowly amalgamating to make a new race which if Christianized will bless the world and if paganized may be its ruin. Among these foreign peoples as many as seventy per cent of some nationalities have returned to their native lands, and in not a few countries large numbers of those who were converted in America have established Christian churches and institutions which are transfiguring the peoples to whom they returned. The

international outreach of our converts and of the Christian forces of America, which in proportion as it is Christianized becomes the base of supplies of the great foreign mission work of our churches, emphasizes the importance and world-wide strategic values of our great home mission task.

The immensity of our undertaking to Christianize the cities of America is reflected in the experience which came to a man who noted the different nationalities of the persons he met in a single week. On Monday morning a Roumanian cleaned his cellar and a Pole whitewashed its walls; a Hollander pruned his vines, a German plumber came to stop a leak in his bathroom and his helper was a Dane; his cook was a Swede and his waitress a Norwegian. As he left for his office a seamstress entered to help his wife; she was a Belgian and the man who was painting his front fence said he came from Switzerland. He left his linen with a Chinese laundryman, later he visited a Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from a Jamaican and learned that his milkman was a Lapp and his cobbler a Hungarian. That evening a Filipino bell-boy showed him to his room in a hotel and he learned that among its waiters were Slavs, Greeks and Serbians. The next day he lunched in a Turkish restaurant, engaged a Syrian to mend his rugs and purchased two more rugs of an Armenian. In the afternoon he met by accident a college classmate who was a Bulgarian, who introduced him to a Montenegrin who was studying for his doctor's degree in Columbia University. That evening he discovered that the Austrian Consul had rented the house opposite his. The following Sunday he met at church a Cuban Protestant and found a Mexican, a Brazilian, a Lithuanian, a Peruvian and a Haitian in a popular Sunday School class of a hundred men, taught by himself. The evening service was attended by a Japanese

merchant and his family and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died and he selected an Englishman in his place. The following morning a Spaniard washed his office windows and a Jew with whom he was doing business, wished him a Merry Christmas. Soon after this, in a subway car he noticed that four passengers were reading German papers, twelve Jewish papers, and six Italian papers, and he concluded that the only American born man in the car besides himself, was a Negro.

A century hence the President of the United States may easily have a name ending with vitch or ski; be an elder in a Presbyterian Church, and have the blood of thirty nationalities flowing through his veins. The population of our country then very likely will be as great as that of China today. A survey committee of the Russell Sage Foundation concludes that by the year 2000 probably twenty-eight million people will live in Greater New York, which now has a population of eight millions. Modern science is fast extending the span of human life. The present annual increase of one and one-tenth per cent of births over deaths, ignoring the gains from immigration which amount to four-tenths of one per cent annually, bids fair to continue. But a population increasing one per cent a year promises a growth of two hundred and seventy per cent in a century. Even at the rate of one-half of one per cent a year, we would have in our land a population of 175 millions in 2028, 286 millions in 2128 and 472 millions in 2228. Three centuries ago the Selectmen of Cambridge, Massachusetts, built a road eight miles into the wilderness, believing that a road beyond that distance would never be needed. We today probably have just as meager ideas of the development of the United States during the next three centuries. Three centuries from now a congested population of several hundreds of millions of people will still need the Gospel of the Son of God. Every American problem has been, is now and always will be, a missionary problem, but Christ assisted our fathers, is helping

us and assuredly will teach those who come after us to solve their problems.

All too long the national and state Missionary societies of all Protestant denominations labored each with little regard for what those of other denominations were doing. In a work that called for self-denial, sacrifice and holy initiative, Missionaries, like all men who occupy new territory, were individualists. Rivalry with others was intense but not unfraternal. Communities changed so fast in character and size, both up and down, that no one was wise enough to forecast even the church needs of the near future in any given area. After seventy-five years of occupation of virgin soil, however, the spirit of co-operation strongly manifested itself in various parts of the land.

About thirty years ago in certain of the eastern states groups of thoughtful men began to study the overlapping of work and the overlooking of missionary opportunities. Notable among these were President Hyde of Bowdoin College, and Dr. Alfred Williams Anthony, who did much careful and basic thinking and planning, which have been followed by intensive studies in broader areas and in surveys that have led up to the highly significant Church Comity Conference whose findings are now before us. The formation of the Federal Council of the Churches of Christ in America and the creating of the Home Missions Council and the Council of Women for Home Missions, twenty years ago, brought together the representatives of twenty-eight or more denominations with similar purposes and with common missionary impulses.

A year ago these three organizations carefully articulated their relationships and standardized their co-operative endeavors, so that today though separate and distinct as organizations, they labor as one in their related and inter-sphering tasks with renewed courage and with a fellowship and understanding that leaves little to be desired.

The spirit of comity never has been lacking, but the principles of comity have been articulated only recently. After the war with Spain certain areas in

Porto Rico and Cuba were allotted to the various denominations desiring to do missionary work within their borders and for thirty years the plans were worked almost perfectly. The Committee on Co-operation in Latin America has apportioned certain countries to various denominations. The Northern Baptists have been given Haiti, Nicaragua, Honduras and El Salvador. Three denominations are laboring together in the Gospel in a united evangelical church in Santo Domingo. The denominations working in Mexico, with two exceptions, have accepted responsibility for certain areas and the two societies that have not entered into these relationships are fraternal in spirit. We are now co-operating in missionary hospitals, in the training of missionaries, in co-operative schools and in the interchange of experience and plans in eleven church architectural departments, when twenty years ago not one existed.

The various denominations working among the North American Indians have accepted responsibility for the evangelization of several tribes. Mutual understanding concerning the Mexicans of the Southwest have standardized our mission work in that area. Those who are responsible for mission schools among the Negroes are laboring with a fine spirit and in heartiest co-operation. The several Home Missions Councils in Montana and other Western States have already yielded fruitage thirty, sixty and a hundred fold, and the discussions which we have had in our recent Comity Conference have disclosed the wide extent of co-operative missionary labors in which groups responsible for planning and superintending missionary and church extension work in states and several cities have laid their plans in a fine co-operative spirit and have tried to occupy new territories with economy of effort and expenditure of funds. The most perplexing questions concerning comity

arise not in the newer areas in which large portions of territory await occupation, but are found in the older states where rural population is decreasing and where conditions in over-churched areas call for fraternal study. The spirit manifested in our recent Church Comity Conference, which is reflected in the resolutions that we are asked to consider, is prophetic of a wiser co-ordination of our forces and a more economic use of our funds.

In our desire to co-operate in missionary endeavor, we are frequently perplexed by the changes arising from the movements of our restless populations from rural areas to cities and from the cities to the suburbs, which inevitably create the missionary situations which can be met by no one denomination but which must be studied by all Protestant groups. The further spiritual winning of the peoples of the nations in which we labor together, can be accomplished only by the utmost co-operative efforts. We must have mutual faith and mutual understanding in our mutual labors. The most of our work we shall continue to do separately, but when all parties are agreed and happy to co-operate, we may find ourselves doing much of it together. Friends easily learn to co-operate. Our divinely given tasks are the same, and we have the same Master.

Every home may be a vestibule of heaven because the Lord dwells there.

—A. C. DIXON.

Many Christians cannot realize His presence because for them Christ lives in their heads or Bibles, but not in their hearts.

Warm feelings require moral penetration, a mental and ethical grasp of truth, if they are to do their perfect work.

—JAMES MOFFATT.

The whole day may be ruined by an impatient word, a prejudiced judgment, a hasty decision, a fit of ungoverned temper.

—J. C. MASSEE.

"I like the OUTLOOK OF MISSIONS and find it a source of great information and inspiration to know and read what our few paltry dollars are doing."

MISS PAULINE BOLLIGER, St. Joseph, Mo.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Universal Easter

REV. DAVID H. FOUSE, D.D.

IN *myriads of Buds and Rootlets, an infinite Life is waiting its Easter Day.*

Frost and snow have beaten back the beauty and fragrance in the narcissus bulb. The food in the wheat-stool, under every new blanket of frost, gathers strength for a leap into stalk and leaf. The lusciousness of peach and apple, dressed in gorgeous skirts of color, is ready to cover bare orchards with a glory of beauty and odor. Every spring, for hundreds of millions of years, this Easter season has been celebrated in the Kingdom of Winter and Summer.

In unthinkable millions of Germ-Plasms, this Life is waiting to be born in fish and bird and beast.

The animal world has had its recurring awakenings since, in its humblest forms, it began to adjust itself to the seasons of nature. The birds are building their nests; cattle and sheep are dropping their young, and the whole realm of creatures is pregnant with new life. The stall, the pen, the yard, the range has its Easter season.

In the immemorial past, Life stirred in the Soul of man.

He felt, within himself, its throbbing in all nature about him. As in plant and animal, this Life ever went on its restless march, so he sensed its wanderlust in himself. In beautiful imagery, he tried to tell the story of his soul-longings in ancient myths. Adonis, Aphrodite and Persephone; Osiris and Isis, and in the folklore of every people, the aspirations of life are told. His spiritual awakening speaks in mythology; in rites and ceremonies of olden days.

Out of obscure beginnings has come the world-wide Easter Day of Christendom.

An obscure Carpenter, from an obscure country, lived this Life in richer fullness than others. All incident aside, from Him has come the idea that Life is superior to all circumstances; that even Death has no dominion over it. In chapel, Church and cathedral, millions are looking back 2,000 years, singing Alleluias because Life was victorious in Him who lived then.

The Resurrection is every man's right. Life is Universal, but its best blossom is Man. Christ, in all His worshipful meaning, is the goal of all men. He, with all His significance, indwells us. We bind Him with the grave-cloths of prejudice, ignorance and superstition. Cast off these trappings of the dead and let Christ come forth! Let every man out of His own Consciousness cry, "NOW is Christ risen from the Dead."

Denver, Colorado.

Notes

The Fairfield, Conn., Hungarian Mission, of which the Rev. Joseph Urban is the pastor, has been very active in making its chapel as attractive as possible. A good deal of the work has been done by

the people themselves. They have just decided to change the common glass in the windows of the chapel for artificial opal glass. This is being paid for by 23 members. One of the members who re-

cently paid for the painting of the inside of the chapel, is now paying for the painting of the outside. Alterations have been made in the house which is on the same lot so that it can be used by the young people for club purposes.

* * *

The First Reformed Church, of Plymouth, Pa., of which Rev. A. M. Schaffner is the pastor, is endeavoring to raise \$2500 by May first, which will wipe out the entire indebtedness of the congregation. In spite of the discouraging industrial situation, this work has been making fine progress.

* * *

The Rev. A. Bakay, pastor of the Hungarian Mission in Akron, Ohio, has put on a membership campaign which will last

through the entire year. They expect to double the membership by following their slogan: "Every member win one."

* * *

On Sunday, February 5th, Rev. J. A. Palmer observed the 10th anniversary of his pastorate at Heidelberg Mission, Thomasville, N. C. The Churches of Thomasville had a most enjoyable week of special services with Gypsy Smith, Jr.

* * *

The corner-stone of the new Church for the Mission at Homestead, of which Rev. D. J. Wolf is the pastor, was laid on Sunday, January 15th. The work is moving along very nicely and the new parsonage will soon be ready for occupancy.

Dedication of Hungarian Reformed Church, Detroit, Michigan

SUNDAY, January 22nd, was a Red-Letter Day in the history of the Hungarian Reformed Church at Detroit, Michigan. This is one of the largest among our Hungarian congregations. The large membership, with its many organizations, had long since outgrown the inadequate building which was erected soon after the congregation was organized years ago. Under the leadership of Rev. Michael Toth and his wide-awake Consistory, plans were laid less than a year ago for a commodious building which would care for the many-sided activities of the congregation. This hope was realized on January 22nd when the new building was dedicated. Church dedications among the Hungarians are great affairs, but this particular one proved to be outstanding. First of all there were twenty-five Hungarian ministers in attendance, each one arrayed in his official garb. Then there were also 28 Beneficial Societies represented, with their flags and banners giving the whole aspect a colorful appearance. There were three meetings. At the morning service the Rev. Eugene Boros, the President of the Western Hungarian Classis, delivered the ser-

mon, and an address was also delivered by Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions. There were fully 1500 people present at this service. The afternoon service was even more largely attended, the audience packing the spacious auditorium to its fullest capacity, hundreds of people standing in the aisles and other available spaces. The sermon in the afternoon was preached by Dr. G. Takaro, of New York City, President of the Eastern Hungarian Classis, and again the General Secretary delivered an address. These Sunday services had been preceded by another service on Saturday evening in the interests of religious education, when Dr. Alex. Toth, President of the Hungarian Students at Lancaster, Pa., preached the sermon, and they were followed by a very large banquet on Sunday night to which many prominent Hungarians outside of the congregation had been invited. The new church building is well adapted for educational purposes and also for the regular worship of the congregation. It was erected at a cost of \$110,000, including a modern parsonage alongside of the church.

"I always enjoy reading it." MRS. K. J. ERNST, Plymouth, Wisconsin.

Dedication of Bethany Reformed Church, Cuyahoga Falls, Ohio



REV. J. THEODORE BUCHER

The new church building for Bethany Mission, Cuyahoga Falls, Ohio, was dedicated on January 29th with very impressive services. This is the first Reformed Church in Cuyahoga Falls. The congregation, under the leadership of Rev. J. Theodore Bucher, moved from North Hill, Akron, to this new location. The new building is the first unit of a larger plant and is intended for educational work and the purposes of worship. The dedicatory sermon was preached at the morning service by Dr. Charles E. Miller, President of the Board of Home Missions. The General Secretary, Dr. Charles E. Schaeffer, preached in the afternoon, and the Superintendent of the Department of the Central-West, Dr. John C. Horning, in the evening. Mr. J. S. Wise, Treasurer of the Board of Home Missions, also participated in all of the services on Sunday. Services were conducted during the week in which the neighboring pastors of Akron and vicinity had participated. A new organ was dedicated on February 5th.



BETHANY
REFORMED
CHURCH,
CUYAHOGA
FALLS,
OHIO

"The Outlook is very interesting to me and I always read it over carefully."
MRS. AGNES BEACHLER, Greenville, Penna.

The Semi-Annual Meeting of the Board of Home Missions

FOLLOWING the meeting of its Executive Committee on the evening of January 17th, the Board of Home Missions held its semi-annual meeting on January 18th, at Headquarters in Philadelphia. While the usual routine items were given sufficient consideration, the greatest time and thought were given to those items involving the general policy of the Board, as well as of the entire Church. One of these was the Constitution and By-laws of the Board. A Committee, consisting of the General Secretary and the Superintendents had been appointed early last year for the purpose of revising the "Manual," as it was called. At the meeting last July this Committee brought in a tentative document, called "The Constitution and By-Laws," which was considered and discussed at some length, partly adopted, a number of suggestions made and it was referred back to the Committee to bring in the final form at the January meeting. This was done and with a few minor changes was adopted, and the same will be printed for such distribution as may be necessary.

At the October meeting of the Executive Committee it was felt that it would be valuable to have the problems and policy of the Board studied carefully by a Committee, which would bring to the Board its findings. Dr. Schaeffer presented for this Committee a carefully studied and well wrought-out plan and program of work, which was received with much enthusiasm by the members, and was referred to a special committee of three members of the Board, for further consideration and recommendations.

The advisability of employing a full-time student pastor for Philadelphia and vicinity was also carefully considered, as was the entire problem of reaching Reformed Church students in non-denominational colleges and schools. The Rev. Clayton H. Ranck, of Oak Lane, Philadelphia, Pa., who has been doing part-time work among Reformed Church students for several years, was appointed for one year on full-time work among the

students attending 22 educational institutions in Philadelphia and its suburbs.

The following resignations were accepted: Rev. A. Schmeuszer, Maywood, Ill.; Rev. J. C. Rosenau, Curtiss-Colby, Wisc.; Rev. F. Dodzuweit, Owega, N. Y.; Rev. Victor H. Jones, Salem, Altoona, Pa.; Rev. J. P. Bachman, Emanuel, Allentown, Pa.; Rev. George W. Hartman, Mahanoy City, Pa.

The following were commissioned as Missionaries: Rev. A. H. Schmeuszer, St. Paul's, Kansas City, Mo.; Rev. F. Friedrichsmeier, Lincoln Valley, Beulah, Heil, N. D.; Rev. John Muranyi, Hungarian, Buffalo, N. Y.; Rev. H. K. Hartmann, Curtiss-Colby, Wisc.; Rev. Clinton M. Baver, Grace, Mahanoy City, Pa.

The following Missions were given assistance either in the form of loans or in the payment of interest: Glenside, Philadelphia, Pa.; Second, Lexington, N. C.; St. Luke's, Wilkes-Barre, Pa.; Lowell, Canton, O.; Hungarian, Detroit, Michigan; Hungarian, Columbus, Ohio; Hungarian, Bridgeport, Conn.; Winston-Salem, N. C.; State College, Pa.; Trinity, Detroit, Mich.; Grace, Buffalo, N. Y.; First Church, Los Angeles, Cal. Permission was given to the Dexter Boulevard Mission, Detroit, Michigan, to start their new church. Approval was also given for the erection of a building in the Hearthstone Community, Dayton, Ohio. The work there will be supplied by a student from the Seminary for the time being.

The matter of selecting the Beneficiary for the Home Mission Day Offering of November, 1928, was considered and it was decided that the offering should go towards the Budget for Hungarian work.

Dr. Schaeffer presented his report for the quarter showing the condition of the work in the various Departments. (Extracts from this appeared in the February issue of THE OUTLOOK OF MISSIONS.)

The Treasurer's report showed net receipts for the quarter in the General Fund of \$73,174.16, with expenditures of \$100,022.95. The net receipts in the Church-building Department amounted to \$30,590.70, with expenditures of \$41,384.62. He also presented a semi-annual

report showing net receipts from July 1, 1927, to December 31, 1927, in the General Fund of \$115,934.80, and expenditures of \$170,686.33; in the Church-building Fund net receipts of \$33,195.41, and expenditures of \$88,009.04.

The next meeting of the Executive Committee will be held at Headquarters, Philadelphia, on April 16th, at seven o'clock in the evening.

—B. Y. S.

From the Report of the Harbor Missionary

DR. PAUL H. LAND, New York City

IMMIGRATION is going on as usual and the regular allotted monthly quota is coming to our shores as before. We meet those who are announced and afterwards assist them in finding suitable employment and living quarters. Frequently aliens get into trouble shortly after landing, through no fault of their own. Thus we married a young couple some time ago, and they got along very nicely, working very hard to become independent. Unfortunately the young wife worked too hard and her nerves broke down. She was taken to a hospital and would have been deported as a public charge if the husband had not voluntarily paid all hospital expenses and bought her a steamship ticket to go back home. She rapidly recovered in her parents' home and now the husband is very anxious to have her come back to America, and comes to us for help and advice. We issued the necessary certificate of marriage and other necessary papers and petition and hope to see the young woman return within a reasonable time. Similar cases happen frequently and we are always glad to be of service to worthy aliens in helping them to avoid deportation.

Many immigrants have come to this country on a so-called "visitor's visé," which can always be gotten on short notice, but entitles the holder only to a temporary stay of not longer than one year. They were too anxious to come to this country and did not have patience enough to wait for the regular visé, thinking and hoping that a way might be found for them to stay. Many of these people come to us for advice, when their time is up and ask our assistance in getting permission to stay. Unfortunately such permission is only granted under exceptional

circumstances. The majority have to go back home and apply for a regular visé. And the sooner they do this, the better for them.

Most of the aliens of German birth are desirous of becoming American citizens as soon as possible. So we are frequently appealed to in the matter of making out the necessary applications and affidavits for this purpose. Others, who have been here a while, wish to make a trip back home to see their relatives and parents. It is not always easy for these aliens to get their passport. Under the new law a woman married after 1924 is not a citizen, although her husband may be such. In this case the woman needs citizenship papers, and we often assist such women in reaching their goal. The case is more complicated in the case of divorced people. We do not hesitate in helping a divorced woman, when we are certain that the fault was not hers.

Even people who have lived here for many years apply to us for assistance when they get into trouble. Some of these people come to our office here in the city, many others write their troubles and we answer by letter. Many of our old friends in the West, who live in the country or in small places, write to us for information as to passports and travel in Europe. They seldom know where to apply for passports and wish to be guided by us in the selection of steamers, time of travel and similar matters.

Frequently girls come to us with the question whether they are bound to stay with the families who brought them over to this country as servant girls and paid their passage for them. In a good many cases American people bring such girls with them and then pay them only a pit-

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Anniversary, Grace Reformed Church, Sioux City, Iowa

The fortieth anniversary of the organization of Grace Reformed Church, Sioux City, Iowa, was held with appropriate services on Sunday, February 5th. Extensive preparations had been made for this occasion by the pastor, the Rev. L. Harrison Ludwig, and the Cabinet. The Mission in Sioux City was organized by the Rev. Dr. Moses Kieffer in February, 1888. He stayed only a few months, when he became ill and started to return to the East, but died on his way home. He was followed by the Rev. Frank Wetzel, who built the first church and who completed the organization. The first Church-building Fund of the Board of Home Missions was invested in this Church. Other pastors who served, in order, have been Revs. M. L. Firor, Parley E. Zartman, D. A. Winter, T. F. Stauffer, J. F. Kerlin, H. L. Krause, Ralph J. Harrity and L. Harrison Ludwig. The anniversary celebration was marked by a cash offering of \$450 and also by the reception of twelve new members. The present membership numbers 147. The Superintendent of the Department of the Central-West, Dr. John C.



REV. L. HARRISON LUDWIG

Horning, and the General Secretary of the Board were present on the occasion.

The Japanese on the Pacific Coast

By REV. SIDNEY L. GULICK

DURING my recent visit on the Pacific Coast, I met both representative Americans and representative Japanese in most of the principal cities, beginning at Seattle and ending in Los Angeles. I took advantage of every opportunity while there to learn of the experiences and opinions of Americans and Japanese regarding the problems and conditions of the Japanese. My observations, briefly, are as follows:

First. In general, anti-Japanese agitation has ceased. The press has stopped discussing the Japanese question and there is apparently no popular interest in it. It is generally assumed that the problems have been permanently settled by the Alien Land Laws and the Exclusion Law.

Second. Some say that anti-Japanese prejudice is passing away. I found, however, little evidence of any real change. Occasional community expressions of goodwill occur and, so long as Japanese do nothing to improve their status, no opposition appears. Where, however, they seek to buy property and build, fierce opposition is promptly expressed by the property owners in the vicinity.

Third. Not a few Americans and Japanese declare that Americans now generally realize that the Alien Land Laws are in principle unjust to Japanese and injurious to Americans. They also declare that the laws are rapidly becoming ineffective; first, because American-born Japanese are now becoming fairly numerous and in a decade will number

many thousands; and second, because American land owners and Japanese farmers are learning how to evade the laws by private "gentlemen's understandings" instead of legal contracts.

Fourth. It is also often stated that Americans now see pretty generally that the Immigration Exclusion Law of 1924 was an absolutely needless humiliation to Japan and would like to have Congress place Japan on the quota list. But it is also clear that those who actively advocated that law are still its strong supporters. I found no convincing evidence of any material change in the attitude of California as a whole.

Fifth. One notable change of opinion on the part of anti-Japanese agitators is that dealing with the Japanese birthrate. They see now that their lurid prognostications are not being fulfilled and they are making notable admissions.

Sixth. Widespread consciousness is developing among both Americans and Japanese of the problem of the "second generation." In 1926 there were 63,749 American-born citizens of Japanese parentage in Continental United States. It has already become clear that their future is in America. Their problem is two-fold—economic-occupational and social-status. It is causing Japanese, both older and younger, much concern. This problem will grow increasingly acute for at least a decade. America is as much concerned in its solution as the Japanese.

Seventh. It may not be amiss to note that, between July 1, 1908, when the "Gentlemen's Agreement" got into full operation, and June 30, 1926, the total increase of foreign-born Japanese in the Continental United States was only 3,817.

Eighth. I was repeatedly asked if the Federal Council of Churches and the Committee on American-Japanese Relations are pushing a program for the early introduction into Congress of a bill to place Japanese immigration under the quota provisions of the Law of May, 1924. The reply was, of course, in the negative. It was, however, made clear that these bodies will undoubtedly keep up their educational programs.

Summing up impressions, I may say that the Japanese seem to be facing a discouraging situation with dogged

determination to make the best of it, but with little hope of seeing any change made in the present laws either by Californian or national legislators. The Exclusion Law does not affect most of them, save as a matter of race dignity and honor. They feel humiliated and proudly resent the implication of the law, but are dignifiedly saying and doing nothing about it. They feel, as also do Japanese in Japan, that it is a matter for Americans to set right. Japanese generally seem to be losing faith in what they had supposed to be the American sense of fair play and freedom from race prejudice. The Exclusion Law inflicts serious hardship on certain families and on unmarried men, but what really affect them all in a practical way are the drastic Alien Land Laws. These render their economic future precarious. They cannot count on reaping the rewards of their industry, diligence, skill and thrift in agriculture. They cannot return to Japan, for their children are too much Americanized, and living conditions in Japan are even more precarious than in California. The Japanese population in America is not likely to undergo any permanent decrease. For two or three decades to come, births will about balance deaths and departures, and then there will be a steady but slow increase of Japanese population by excess of births over deaths.

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GRACE REFORMED CHURCH
SIOUX CITY, IOWA

Report of the Committee on Home Missions

Presented to the annual meeting of the Western Section of the Alliance of Reformed Churches holding the Presbyterian System, held at the Theological Seminary, Lancaster, Pennsylvania, February 28 and 29, 1928.

Dear Brethren:

The Home Mission interests of the constituent bodies of this Alliance center at present chiefly around the general principles of comity and co-operation. In the wake of the Lausanne Conference the emphasis seems to have shifted to fields and principles of co-operation. Moreover, some of our great national Councils, such as the Federal Council of the Churches of Christ in America, the Home Missions Council and the Council of Women for Home Missions, are facing the problems of comity in a large and statesmanlike fashion. Inasmuch as the Reformed and Presbyterian bodies are vitally related in these national organizations, their own program would be more or less affected and their policies determined by what these larger bodies would project. Recently a great national Comity Conference was held in Cleveland, Ohio, under the auspices of these bodies, when a five year program of co-operative effort was adopted and when certain principles and policies in the Home Missions field were definitely enunciated. The general consensus of judgment on the part of Missionary leaders is that greater responsibility should be thrown upon local communities to work out the principles of comity and co-operation. It is becoming more and more apparent that control outside of such local communities does not make for the greatest results nor for the best satisfaction of all concerned. Consequently, greater emphasis is thrown upon the autonomy of the local community or of certain regions that may have problems in common where the principles of comity might be wrought out. It is proposed to set up comity commissions in different regions which shall have advisory and adjustment powers, also to set up fact finding agencies to make careful and scientific studies of the entire field, including every aspect of the work of Home Missions in all its related activities. This is a stupendous undertaking and will in-

volve every agency organized in the interests of Home Missions. The Boards of our constituent bodies will be definitely involved in such a nation-wide enterprise. More and more the Boards have come to feel that they must serve as service agencies, as bureaus of experts who can go into given communities and co-operate in the finding of the facts and in the application of a definite and constructive policy of co-operative advance. The Boards will likewise be called upon to help to finance such a co-operative program in the respective communities, but greater responsibility for initiative and for financing the same must be thrown back upon the local communities or judicatories which may be vitally affected.

Your Committee a year ago was instructed to make a study of the various forms of Church organizations known as Union, Community or Federated Churches, with a view of recommending to this Western Section the principles that should govern us in co-operating most wisely with such special church types. These church organizations are not wholly new or untried ventures. There are three distinct types of such churches: the Community church, the Federated church, the Union church.

There are about one thousand Community churches in this country. In this type of church denominational loyalties are made subservient to the local religious program. Generally it is related to no specific denomination. It is amenable to no ecclesiastical body, consequently no definite standardization of service or worship obtains, save that which the church sets up for itself. In many instances it is tantamount to another denomination. While it may render a service to the immediate community in which it is established, it has no way of expressing its life in relation to the larger interests of the Kingdom of Home and Foreign Missions under existing Protestant organization.

The Federated church is a type where two or more denominations come together under the service of one minister, but which continue their separate organizations and function through their respective denominational channels.

The Union church is usually regarded as the type where congregations of different denominations come together and where they waive their denominational affiliations and form one congregation, connected with one or the other of the existing bodies, or constitute a third denomination.

While each one of these church types has commendable features along lines of efficiency and economy, none likewise is the ideal expression of co-operative effort, and Protestantism is still looking for the type of church that will be free from Scylla and Charybdis, to which these existing types are subjected today.

The social, moral and religious situation in America today calls for an aggressive program and constructive work of Home Missions without abatement. The spirit of materialism, the mechanistic philosophy of life, the attendant problems of a machine age, the spirit of lawlessness and of iniquity, the crime wave that sweeps like a plague over the land, the miscarriage of justice, and the hydra-headed monster of iniquity that stalks through the land arraying itself against the Church and organized agencies, call for a fuller and more effective program of Home Mission activity. The Church has multiplied its organizations and largely increased its machinery, but amid all these multiplied activities it is imperative that the redemptive mission and message of Christ be not obscured. Therefore, greater emphasis must be placed upon the work of Evangelism to win the people to Christ and into covenant relationship with Him and His people. There is a rising tide of Evangelism in our constituent bodies. This is not of the sporadic, spectacular or sensational type, but rather of the steady, systematic order, expressing itself in personal and visitation Evangelism. Laymen are giving of their time and talents to this challenging cause. These evangelistic efforts must eventually result in a revival of our congregations, and already the new emphasis

upon worship and the stated services of the sanctuary is indicative of a new and better day.

Along the lines of Social Service and of religious education our Boards have not been remiss. We are passing through a great building age in history. Millions of dollars are expended on suitable church buildings to furnish adequate equipment in which to carry forward the varied and articulated program of the modern church. Some of the Boards have erected Church Building Bureaus with competent staffs and architects and are thus assuring a finer and better type of church building than was possible under a hit or miss policy in the past.

The outstanding problems of Home Mission effort are found principally in urban, suburban and rural communities. Each of these fields furnishes conditions of its own which must be met in different ways. They are vitally related to each other but must be approached through different channels with the same ultimate purpose of Christianizing the people and their related activities.

It is not the province of this Committee to give a summary, much less a detailed account of the work in the Home Mission field of the Boards of our constituent bodies. These are available at their respective headquarters. They show the reach and the range of Home Mission effort, covering not only the geographical area of the United States and of Canada, but also the diversified activities in every department of Home Missions. These Boards are sensing their tasks and are not only extending the boundaries of their own denominational life but are vitalizing existing organizations, furnishing an outlet for benevolent activities and guaranteeing the future of a Protestant America.

A final word should be said about our brethren in Canada. The Home Mission field of the United Church of Canada extends from Newfoundland and Labrador on the east to the Yukon Territory on the west. In this immense stretch of four thousand miles there are 1,518 mission fields, with 4,105 preaching stations, almost one-half of the worshipping units of the whole Church. During the last year 149 new fields were opened, adding to the strength of the Church over 450

preaching stations. Since June, 1925, no less than 410 congregations have formed local unions, adding greatly to the influence and power of the Church in these communities. The Union Church of Canada likewise ministers to 68 different racial groups and preaches the gospel in Canada in more than twenty different languages. In all its varied enterprises its Board of Home Missions expended in 1926 one and a half million dollars. The Presbyterian Church in

Canada is likewise engaged in an extensive Home Mission work.

With such splendid efforts being put forth by the national missionary forces in the United States and by our brethren in Canada, we may rest assured that the religious forces in America will not break up and the Gospel for which these agencies stand and for which they expend their effort and money will not fail.

Respectfully submitted,

CHARLES E. SCHAEFFER,

Chairman.

Home Mission Day Echoes

REV. WM. F. DELONG, D.D., *Field Secretary*

SINCE the report in the February OUTLOOK quite a number of congregations have sent in Home Mission Day offerings. The total number of congregations remitting up to February 6th is 563. This is just about one-third of the total number of congregations in the entire denomination. These congregations are divided as follows: State College area, 335; Columbus area, 158 and Roanoke area, 70. The total cash offering from these 563 is \$22,930.50, divided as follows: State College, \$15,702.22; Columbus, \$4,922.44 and Roanoke, \$2,305.84.

Basing our faith on the experience of former years, we believe this total amount will be increased considerably between now and the end of the Classical Year. If an offering was received, why the delay in remitting? What about the almost two-thirds of the congregations that will not send an offering to any one of the three causes? In some of these the offering was possibly used toward the payment of the Apportionment. If your congregation did so, why not have a special offering for the beneficiary in your area after the Apportionment is paid, or after the accounts for this Classical Year are closed? In this way it would not interfere with the regular benevolence.

If, for some reason, Home Mission Day was not observed and no offering received, as was undoubtedly the case at many places, would it not be possible to designate a service sometime in the future, (when most convenient to pastor and

people), when this special cause may be presented and the privilege given to such who may desire to contribute? These are simply suggestions, they are not commands.

Frequently one hears the remark that the appeals made on Home and Foreign Mission Days prevent the payment of the Apportionment in full. Statistics of this year, as well as of former years, do not bear out this statement. The congregations that observe these special days and give the largest offering are the congregations that always pay the Apportionment in full.

The primary objective for the observance of any one of these special days is educational. It is a good time to present facts with regard to the work done by the Board which may be before the Church with a special appeal. Home Mission Day is a day for the presentation of the work done by the Board in general and the one beneficiary that may be before the Church in particular.

Comparing this year's results with those of former years, we have every reason to believe that more congregations are doing this very thing, but too many are still among the missing.

Any one reading these "Echoes" having any questions to ask with reference to any one of the three beneficiaries will please send them to Room 514, Schaff Building, Philadelphia, Penna.

In behalf of the beneficiaries we wish to thank all those who have thus far contributed.

Observations of the Treasurer

J. S. WISE

"OLD MARLEY was as dead as a door nail." Thus wrote that Prince of fictionists, Charles Dickens, in the opening paragraph of his charming Christmas Carol. He says further, "I don't mean to say that I know, of my own knowledge, what there is particularly dead about a door nail. But the wisdom of our ancestors is in the simile; and my unhallowed hands shall not disturb it." Likewise, I suppose there is some sacred wisdom, that should not be disturbed, in the hoary and holy reference to our deficit as a "dead horse." Of course, I grant you, the second simile has some advantage over the first. It implies that the horse, even though dead, was at one time alive. The door nail was always dead. Now, if the deficit is a "dead horse," when did it die? To me, the Board's Treasurer, and also to every member of the Board, it is a very lively corpse. Would that it were dead! We should like to bury it. But so long as it continues to live and remain with us its obsequies are impossible. It can become a real "dead horse" only when the Church furnishes the money to pay it in full. It can then be buried forever and, I assure you, its funeral will be stripped of all somberness and sadness. If every congregation will only pay its apportionment in full for the next three years, this much desired end can be attained.

When people are asked to pay off a deficit, a debt, or, if you will, a dead horse, they are entitled to know how it was created and about how much it is. At present it is about \$250,000.00. The amount is never stationary. It changes daily. Therefore I say *about*. It is always more in January than in July because our receipts are always much larger between January and July than they are between July and January. The Board's deficit account runs as follows:

	(Surplus \$3,403.48)			
July 1, 1921	Deficit	.....	\$2,800.72	
" 1, 1922	"	.....	52,614.75	
" 1, 1923	"	.....	118,416.54	

" 1, 1924	"	.....	192,559.51	
" 1, 1925	"	.....	192,841.55	
" 1, 1926	"	.....	196,114.35	
" 1, 1927	"	.....	207,097.33	

It must be noted that previous to 1922 there was practically no deficit. It began with the assumption of the larger work among the Hungarians and grew rapidly until the apportionment of 1923 became operative. This deficit was created not by the Board but by the Church. In 1919 the Eastern and Pittsburgh Synods appointed special committees and requested the Board of Home Missions to serve as a clearing-house in the transfer of a number of Hungarian Reformed Churches from allegiance to the Convetus of Hungary to that of the Reformed Church in the United States. After two years of negotiation this transfer was effected and the Board, in good faith, accepted this responsibility. Today the Reformed Church, as a denomination, is honored and respected by all other leading Protestant bodies for its fine, constructive program of Home Missions among these people. Our Hungarian brethren are destined to become one of our most valuable assets. They brought with them more than a million dollars' worth of property and about 10,000 members. Over one-half of all the Hungarian Churches in this country are now under our care. Their piety and loyalty mean much for our future. In many places, their young people are already beginning to fraternize with our American young folks and soon many life ties will be formed that will ultimately solve some of our present day racial problems. *Practically the entire deficit was created because the Church wanted this work done.* The Board was instructed to do it, but like many other duties that were placed upon the shoulders of this same Board, there was no provision made to finance it. The Board should be highly commended and not censured for this magnificent piece of work. Pay the apportionment in full this year and a large part of the dreaded deficit will be

wiped out. It is not a dead horse. It is, indeed, very much alive. The Hungarian work is costing us \$52,300.00 a year, whereas in 1920 it cost us \$16,700.00. There is nothing dead about it. The difference in seven years amounts to more than our entire deficit.

Fifteen years ago the Church Building Department faced a condition such as never confronted the Board in all its previous history. In my article of last month I stated that the assets, or investments, of the Board have grown from about \$325,000.00 to \$1,500,000.00. A careful survey was made in 1919 showing that in this Department there would be needed, in the five years to follow, nearly \$4,000,000.00. All of that, mind you, was to be given outright to the Missions to make them thoroughly efficient to meet their tasks. All of it was needed for their equipments. The Budget Committee of the Forward Movement cut this vast sum down to \$2,383,200.00 and the Church was challenged to raise it. Of this sum the Board received \$675,000.00, every dollar of which has been distributed in accordance with the original plan.

During this period many new Church buildings were erected. Because the Forward Movement failed to secure ample funds to cover the costs—most of which were absolutely imperative—large sums had to be borrowed. The Board is now selling Bonds to take care of this borrowed money and has made definite provision for their redemption. We still have about \$250,000.00 worth of these bonds to sell. They are selling rapidly and we believe that they will be sold within the year. Should any of my readers desire further information, a letter addressed to any officer or member of the Home Board will receive prompt attention.

As a result of this building policy we now have fine, well equipped buildings, all adding to the efficiency of the Missions and making it possible for them to grow and perform the work that is necessary in their respective communities. Let me name them. They represent either new or improved edifices, the purchase of ground, or the reduction of debts:

CALIFORNIA—Trinity, West Hollywood; Japanese, Los Angeles; First, Los Angeles; Japanese, San Francisco.

COLORADO—First, Denver.

CONNECTICUT—Hungarian, Fairfield.

ILLINOIS—Czech, Cicero, Chicago; Grace, Chicago; First English, Freeport; Maywood, Chicago.

INDIANA—Hungarian, Gary; Carrollton Avenue, Indianapolis; First, Gary; Grace, Fort Wayne.

IOWA—First, Oskaloosa; First, Cedar Rapids; Grace, Sioux City; Czech, Cedar Rapids.

KANSAS—First, Holton.

KENTUCKY—First English, Louisville.

MARYLAND—St. Mark's, Baltimore; Brunswick; Grace, Baltimore; St. Luke's, Baltimore; Montebello-Hamilton, Baltimore; Bethel, Baltimore; Bethany, (Arlington) Baltimore.

MICHIGAN—Trinity, Detroit; Dexter Boulevard, Detroit; Hungarian, Kalamazoo; Grace, Detroit.

MISSOURI—St. Paul's, Kansas City; First, St. Joseph.

NEBRASKA—First, Omaha; St. Mark's, Lincoln.

NEW YORK—Jewish, Brooklyn; Trinity, Buffalo; St. Mark's, Brooklyn; Grace, Buffalo; Bellerose Mission, Bellerose, Long Island; First Magyar, New York City; Hudson House, New York City; Dewey Avenue, Rochester.

NORTH CAROLINA—Schlatter Memorial, Winston-Salem; Zion's, Lenoir; First, Greensboro; First, High Point; First (Waughtown) Winston-Salem; St. John's, Kannapolis; First Salisbury; West Hickory; Burlington; Heidelberg, Thomasville; Second, Lexington; First, Charlotte; Emanuel, Lincolnton.

OHIO—Grace, Canton; Hungarian, Akron; Third, Youngstown; Community Church, Austintown; Lowell, Canton; Grace, Toledo; Calvary, Lima; Hungarian, Ashtabula; Ohmer Park, Dayton; Williard, Akron; Immanuel, Alliance; East Market Street, Akron; First, Warren; Hale Memorial, Dayton; Heidelberg, Dayton; Goss Memorial, Kenmore; Grace, Springfield; Bethany, Cuyahoga Falls.

PENNSYLVANIA—St. Luke's, Braddock; St. Paul's, Derry; Tabor, Philadelphia; Calvary, Bethlehem; Third, Greensburg; Emanuel, York; St. Stephen's, York; Bausman Memorial, Wyomissing; Faith, State College; Grace, Bethlehem; St. Peter's, Lancaster; First, Vandergrift; Olivet, Philadelphia; St. Andrew's, Philadelphia; St. Luke's, Wilkes-Barre; Fern Rock, Philadelphia; Hungarian, Uniontown; Grace, Duquesne; Trinity, New Kensington; St. Peter's, Punxsutawney; Emmanuel, Jenners; Salem, Altoona; First, Pitcairn; St. John's, Pottstown; Emmanuel, Allentown; First, Homestead; Bethany, Butler; Rosedale, Laureldale; Church of Ascension, Allegheny, (Pittsburgh); St. John's, Hollidaysburg; Trinity, Mountville; Hope, Philadelphia; Second, Scranton; St. Paul's, Allentown; St. John's, Larimer; Emanuel, Ellwood City; Zion's, Marietta; Emanuel, Warren; Grace, Montgomery; Bethel Community Center, Philadelphia; Christ, Pittsburgh; St. John's, Bethlehem; Bethany, Lawndale, Philadelphia; Trinity, Lewistown; First, McKeesport; Grace, Sharpsville; Christ, West Hazleton; Yukon; Christ, Temple; St. Paul's, Johnstown; Glenside; Emanuel, Minersville; Ogontz

Avenue, Philadelphia; Hungarian, Springdale.

VIRGINIA—St. Paul's, Roanoke; Centenary, Winchester; St. Stephen's, Harrisonburg.

WEST VIRGINIA—Hungarian, Morgantown.

CANADA—Duff, Duffield, Tenby; Zion's, Winnipeg.

Can any one imagine what would have become of these 136 Churches without this needed help? Most of them should have received much larger gifts than we were able to make; but the gifts had to be confined to the income from the Forward Movement. The money the Board borrowed could not be given away. Neither could the Board give away any of its Church-building funds that were contributed for loan purposes only. We now hold mortgages on the properties for its security. Without this needed help I fear many of these thriving Missions would now be dead. As dead as a door nail. Of course, in that event, there would be no deficit, no dead horse, no Home Mission accomplishments of which we are so justly proud. True some of us might have a few dollars more to our credit in the bank, but, at the same time, be even "deader" than the traditional door nail.

Let us rejoice in what has been done and make an honest effort to pay the bill.

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tance, perhaps \$20 per month, and make them pay back the passage money besides. Naturally the girls find out in the course of time that other girls are earning from \$50 to \$60 a month, and they cannot see why they should slave for such a pittance. We have frequently assisted such girls in leaving the families who brought them over and have helped them find better places and conditions of work and pay.

Thus the good work is going on and our help is very much appreciated by the aliens in question. One of our pleasant duties is the invitation to marry young aliens whom we had formerly assisted. This gives us a chance to urge them to join the Church and become interested in the work of the Master.

Our other work has been going on as before, the meeting of incoming strangers, the answering of many inquiries from abroad as to possibilities here and the likelihood of finding suitable employment, etc. Our little paper is still read with a great deal of pleasure by thousands, and it serves also to spread much useful information.

(Continued from Page 109)

The real harm and tragedy of the situation lie in the growing conviction of Japanese, Chinese and East Indians, all equally humiliated by the Exclusion Law, that Americans cannot be relied on for equal, just, honorable and courteous treatment.

—*The Federal Council Bulletin.*

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Should Capital Punishment be Abolished?

IN two different issues of the *OUTLOOK OF MISSIONS* of recent dates two articles appeared in this Department: one favorable, and the other unfavorable to the abolition of capital punishment. This is a live subject in all sections of the country, demanding the attention of legislators in the several states of the union. It is a question that churchmen may properly discuss dispassionately for the purpose of throwing as much light upon it as possible from the Christian point of view. We take pleasure in publishing in this issue of the *OUTLOOK OF MISSIONS* what two of our readers think about it. The first is an article from the pastor of First Reformed Church, at Fairview, Kansas, and is

*A Reply to the
Rev. Prof. A. S. Zerbe, D.D.*

That there are still some Christian divines who advocate "hanging a man by the neck until dead," who stand in the shadow of the old Mosaic law and demand "an eye for an eye," who argue that capital punishment is necessary as a process of elimination, is apparent as the article by Rev. Prof. A. S. Zerbe, D.D., indicates. In his account, "The Principle of Capital Punishment," the Reverend Professor lulls contentedly on Gen. 9:6, rests smilingly on Deut. 17:4; 19:15 and attempts to make the Apostle Paul party in his contention by quoting Rom. 13:4 and Acts 25:11, which references have as little connection with the subject as the Reverend Professor has had with death penalty statistics.

That a matter of such great importance should be treated without calling on the wisdom of Christ is astonishing. I feel that in justice to Christian readers of these periodicals the humane side of the question should be presented.

1. Have you ever witnessed an execution? Have you seen the twitching,

lurching body as the electric current stretched and bulged the features or as the noose jerked its helpless victim into death? Have you seen the terror of it all or beheld, perchance, the mother or the wife who claimed the body outside the prison door after all was said and done?

Suffering, horror, and death! These three cannot abide where Christ is found. But, somehow, the lust of blood has wrapped its crimson shroud around the Man of the Mountain and has hidden Him from view. Somehow barbarous moderns have gagged the voice of Him who said, "Blessed are the merciful for they shall obtain mercy." "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

You say the dead man was guilty. Perhaps he was. You say he killed his fellow-man. Perhaps he did. Is that a logical reason why an institution as mighty as the State should wreak vengeance upon him? Shall we who profess to be sane and Christ-like, copy the action of a degenerate? "Shall we whose souls are lighted with wisdom from on high" imitate the crime of a moron? Jesus would not, could not exact such revenge! The old penalty for committing adultery was death by stoning—as the law of Moses

advocated—but Jesus said, “He that is without sin among you, let him first cast a stone at her.”

If there ever was a man falsely accused, condemned, and killed it was Jesus. Yet, as He hung there upon the cross, His body tormented with excruciating pain, He raised His eyes and said, “Father, forgive them, for they know not what they do!” Forgive these men who tortured the Son of God! Forgive them! The Preacher of the Mount, He who bore no title or degree save that of sacrifice, begged forgiveness for His executioners. Why? Because Jesus loved, because Jesus put the value of man above everything, save one thing only, and that the Kingdom of God. There is no earthly coinage which can express the worth of man. They who say, “he who ruthlessly takes a human life does violence to God’s image,” to advocate capital punishment convict themselves by their own defense. Will Durant has said, “For nineteen hundred years we have pretended to be Christians, but we have not yielded our right to kill. What hypocrites we are, who persecute men for doubting Christianity and ridicule men for practicing it. Are we not civilized enough, morally developed enough, to let violence disappear from our law, as it is disappearing from our religion and our lives? Let us gamble on the wisdom of Christ.”

2. Capital punishment is not a deterrent. In no abolition state or country has there been an increase in murders. Warden Lawes, of Sing Sing Prison, writing under the caption, “Certainty of capital punishment cannot be justified by its success: We find, in general, less homicidal crimes in states which have abolished the death penalty than in those comparable in character where it is retained. Rhode Island and Maine are comparable with New Hampshire and Connecticut in population and industrial conditions. So, too, are Michigan, Wisconsin and Minnesota with Ohio and Indiana. In each of these instances the abolition states have homicide rates far below those which prevail where capital punishment exists.”

3. William Randolph Hearst has said, “The law has tried the theory of ‘an eye

for an eye and a tooth for a tooth’ for thousands of years, as long, in fact, as there has been law, but all to no effect. Does it ever occur to those who believe in Christ’s inspiration, in His divinity, or merely in His wisdom, that He knew what He was talking about, and that His theories were practical and could actually be put into operation for the benefit of humanity, in this world as well as in the next?”

4. Henry Ford says, “Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty. But we kill—or want to kill—the criminal, because it seems to be the easiest way of disposing of the problems.”

5. Abolish the death penalty! There are many severe and effective punishments which may be inflicted and which are more humane than execution. Every sane, thinking, serious-minded man knows that an effective substitute for the death penalty exists, be it life imprisonment of isolation or other unrelenting penalties.

Surely we cannot, we dare not foster a punishment which, besides being barbarous, falls most severely on the loved ones of the defendant. Are we God that we venture upon the destinies of men? Shall we boldly defy a divine tribunal of wisdom and justice? Ah no, the penalty of death is too irrevocable, too decisive, too final for mortal instigation. No man dare sit in judgment and trifle with the life of a man created in the likeness of his God!

MARCUS BACH.

The other communication is in the form of a letter from a lay reader of the *OUTLOOK OF MISSIONS* from Ft. Wayne, Ind., who says he has served his Lord since his fourteenth year and that he is now seventy-eight. He left his native country, Holland, when nineteen years old: “I noticed sometime ago a writer sent in to your paper advocating abolishment of the death penalty. I think that would be entirely wrong. If anyone is convicted of a serious crime of murder he ought to pay the penalty. Should we allow him or her to go free and the victim’s relatives stand all the anguish and sorrow? If the

guilty one confesses his sin he has always plenty chance. Whosoever believes in capital punishment to be abolished forgets his religion; but nowadays people are getting too modern. I still believe

in the old-time religion as our forefathers taught us, especially our dear Reformed faith. If you wish to, you may print it in your next issue." (Signed) John H. W. Schaefer.

Material for Church Groups

Pamphlet containing a brief report on European methods and ideas of penal treatment, prepared by Louis N. Robinson, of Philadelphia, authority on Criminology and Penology, prepared for the National Crime Commission, headquarters, 120 Broadway, New York City.

Books by Prof. Harry Elmer Barnes, of Smith College: "Crime and Punishment;" and "The Evolution of Penology in Pennsylvania"—referred to as "one of the few notable books on the breaking of laws and the mode of imposing penalties

for violation." Prof. Barnes is an independent and challenging author and speaker. He says the whole system of detection and punishment of crime today has no more scientific ground than has witchcraft.

Book by E. Roy Calvert on "Capital Punishment in the Twentieth Century," referred to as an indispensable book for those interested in knowing the background of capital punishment, published by Putnam's Sons.

Christianity and Social Adventuring

The above caption is the title of a notable book that has just come from the Century Press, edited by Jerome Davis, of Yale. Last year Professor Davis edited a book on "Business and the Church," which showed "how Christianity is reaching out into the industrial world and bringing about a better understanding between employer and employee." This book is a challenge to the churches to an active interest in local efforts to meet social needs, if they are to hold their influence. A glance at the table of contents will show a well-selected list of subjects of vital interest treated by forceful men and women from different spheres of political and social activity, a few of which are: William E. Borah,

Civic Righteousness; Harry Emerson Fosdick, Practising the Sermon on the Mount; Francis J. McConnell, The Church and Social Questions; Edward T. Devine, The Changing Place of the Church; Joseph K. Hart, The Church and Social Agencies; William J. Kerby, How the Catholic Church Does It; Miriam Van Waters, Juvenile Delinquency; Graham Taylor, The Social Settlement Religion and the Church; Wayne B. Wheeler, Law Enforcement; John R. Mott, The Young Men's Christian Association and the Churches; F. Ernest Johnson, The Church and Industry; Charles N. Lathrop, The Local Jail; and Jerome Davis, Translating Christianity into the Daily Community Life.

BOARD OF FOREIGN MISSIONS

Comparative Statement for the Month of January

	1927			1928			Increase	Decrease	
	Synods	Appt.	Specials	Totals	Appt.	Specials			Totals
Eastern	\$13,103.37	\$3,101.42	\$16,204.79	\$15,640.32	\$ 380.30	\$16,020.62	.....	\$184.17
Ohio	7,593.75	787.64	8,381.39	7,723.19	664.54	8,387.73	\$ 6.34	.....
Northwest	389.36	105.00	494.36	438.12	7.00	445.12	.....	49.24
Pittsburgh	3,114.51	150.00	3,264.51	2,959.98	226.50	3,186.48	.....	78.03
Potomac	3,656.49	853.12	4,509.61	3,359.20	58.00	3,417.20	.....	1,092.41
German of East..	893.59	35.00	928.59	493.47	50.00	543.47	.....	385.12
Mid-West	2,124.55	50.00	2,174.55	900.43	.....	900.43	.....	1,274.12
W. M. S. G. S.	9,040.40	9,040.40	.....	.....	8,112.05	8,112.05	.....	928.35
Miscellaneous ..	558.50	558.50	.....	.....	25.00	25.00	.....	533.50
Annuity Bonds ..	1,000.00	1,000.00	.....	.....	1,000.00	1,000.00	.....	.....
Bequests	775.00	775.00	.....	.....	.....	.....	.....	775.00
Totals	\$30,875.62	\$16,456.08	\$47,331.70	\$31,514.71	\$10,523.39	\$42,038.10	\$ 6.34	\$5,299.94	
								Net decrease.....	\$5,293.60

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

"This Do, and Thou Shalt Live"

RIGHT thinking is necessary to right living. A man must know his duty before he can obey it, but he can only know as he faithfully lives up to the light which he possesses. A good creed without the constant practice of godliness is a dead thing. True faith leads to right doing, and right doing imparts life. Life on such a standard is life with God, and it is eternal life.

There is nothing so precious as that which one heart can give to another. It is the highest part of ourselves. We become Christ-like in the degree that we live a life of love. The basis of all true love is sacrifice. Love for men; a desire to do them good; a readiness to suffer for their welfare and an effort to put others before self, this is the grace of the gospel, the spirit of Christ, and the essence of God. "Greater love has no man than this, that a man lay down his life for his friends." Giving is the impulse of charity, "the very bond of perfectness and of all virtues." "Not to get, but to give," is the sweetest strain that rises to the gate of heaven from the whole realm of nature. The entire universe stands before God as a ministering servant. The testimony of all created things is, "I live not to myself."

God's love expresses itself in His gifts to the world. Earth's vast resources are but God's love expressing itself. He gave the best gift to mankind in His possession, His well-beloved Son, and the giving of that gift implied a tremendous sacrifice—the death of Christ. It was infinite love that moved Jesus to die upon the Cross. He died that we might live; He lives that we might die no more. In loving God and our fellowmen, we turn this earth into a paradise; yea, we transform it into the domain of love, where men dwell together in the unity of the spirit and in the bond of peace. This is the end of Christ's mission from heaven

and the mark of our high calling on the earth.

Love expresses itself in piety towards God and in pity towards man. It is the strong bond of union between souls, without which the rich man is poor and with which the poor man is rich. Love is kind, helpful and considerate. It bestows benefits, watches for chances to confer favors, and is restless unless it can make others happy. It has a pleasant word and a charitable deed for friend and foe. Love is kept alive by loving. It is not a sentiment, or an emotion, but a life. God is love, and love is life. There is only one way to get it and to keep it. Christ is the way to secure love. Get Christ into your heart, and you possess this greatest of all graces.

Love will be the final test in the Day of Judgment. Acts of love or the neglects of love will be the standard in the great day. The Judge of all mankind will not ask, "What has been your belief?" but "How did you love?" The test of pure religion in the sight of God is not faith, but love. Eternal salvation will depend on how we have loved God and our neighbor. "This do, and thou shalt live." The brilliant orator, the able scholar, the lavish giver and the Christian martyr, all these rare gifts will not satisfy the Searcher of hearts without the essence of true religion in the heart, *love to God and love to man*. He who yearns with the poet:

"Oh may I join the Choir invisible
Of those immortal dead, who live again
In lives made better by their presence,"
let him turn his face towards heaven
and pray to God with pure lips and earnest desire:

"In life's closing hour, when the trembling soul flies,
And death stills the heart's last emotion,
O then may the seraph of love arise
Like a star on Eternity's ocean."

Japanese Evangelist to Attend World's Sunday School Convention

During his visit to Japan while attending the World's Sunday School Convention in 1920, Mr. Henry C. Heckerman, of Bedford, Pa., a member of the Board of Foreign Missions, made the acquaintance of the Rev. T. Miura, of Sakata, Japan. Mr. Heckerman was so deeply impressed with the need of providing a suitable chapel at Sakata that upon his return to America he visited many of our Churches in the interest of this project. The fund was completed after a few years and the chapel was built as a memorial to the sainted Rev. Herman H. Cook, who had worked so incessantly for the evangelization of the millions of North Japan.

In a recent letter to Mr. Heckerman, Rev. Mr. Miura says that he is enjoying his work and is grateful for the health which enables him to do his part. "I have six regular preaching places in addition to Sakata. Four of the preaching places hold meetings twice a month and the others once. Beside all the regular meetings, I have been invited by young men's associations, women's societies, school meetings, employees of railway stations, post offices, engineers, blind society, etc."

Mr. Miura also tells of the Day Nursery and Free Advice Department which are conducted as part of the work at Sakata. A dozen children are cared for in the Day Nursery. Since the Free Advice Department was opened seven years ago, about 500 main cases have been



REV. T. MIURA, SAKATA, JAPAN

registered. Among them were many pitiful ones. Over a thousand visitors sought the help of the Department in regard to minor matters.

It is Mr. Miura's plan to attend the World's Sunday School Convention to be held at Los Angeles in July of this year. Plans are also being made for his visit to some of our Churches and the Summer Missionary Conferences at the close of the Convention.

Through Many Tribulations

IN every Japanese city or principal town, so far as my knowledge goes, may be found a branch of the Yasuda Bank of Tokyo, founded by one Yasuda-Zenjiro, an astute businessman. While other banks, in order to establish confidence, are apt to put up ornate buildings in the western style, the local Yasuda Bank is usually housed in a substantial, but unpretentious and inexpensive, fireproof structure in the old Japanese style, with massive walls of plaster finished in shining black.

One of the leading lieutenants of the

founder of the firm was Mr. Mori-Yagoro, now living in retirement in his native city Aizu-Wakamatsu. He is said to be a millionaire in his own right. At the same time he is a devoted elder of our Wakamatsu Church. Whenever the gentle reader of these lines visits this Church Mr. Mori will probably be on hand in the vestibule offering assistance with the wraps and shoes. He is a perfect gentleman and a model of courtesy. At the same time he has, as every banker must have, a wide knowledge of affairs, keen insight into character, and a will

hard as diamond. He gives of his money to the Church all that he dares to give, so as not to hurt it.

Mrs. Mori, whose maiden name was Nagao, was also born and brought up in Wakamatsu. Her ancestors were brewers. Since her conversion it has been the great aim of her life to bring the blessings of the Gospel to her native land of Aizu. At one time, when very ill and at the point of death, she vowed that if her life were spared she would devote herself to the evangelization of Aizu. She recovered, and soon afterwards the experience was repeated, and the vow renewed.

Mrs. Mori, with the full approval and co-operation of her husband, is busily fulfilling her vow. Yet the past year has brought bitter trials upon the devoted family. Wealth may be a great help in Christian work, and yet, oftener, it is a hindrance. A certain schemer who professed zeal for souls but was really after funds, baffled by the just attitude of Mr. Mori, turned defamer, though he had been treated with the greatest generosity. For a while Mrs. Mori was in the depths of woe. Sensitive to a fault, she tearfully begged our forgiveness for blundering, and so doing harm to the good work we had begun, though she had meant well. But those clouds are passing.

A few days ago Mrs. Noss and I with several of our children were her guests at dinner. Mrs. Mori served us with her own hands, as is the custom. Then before going off to partake of the dinner herself, she told us that she had been greatly comforted by the events of the past few days. Three of the neighbors had suddenly, by a common impulse, yielded themselves to Christ.

In memory of a daughter, who died on the 21st of a certain month, it has been the custom of the Mori family to invite the whole community into their home on the 21st of every month. At the last meeting, on the 21st of December, a woman living next door was deeply impressed. Awaking at three the next morning, she went outdoors for a moment, and was amazed by the appearance of a star, larger and brighter than any ever seen before. It stood right above the house of the Moris and seemed to be but a few hundred feet above the roof. For a while she stood there just as she was, with hands folded and eyes brimming, worshipping, and the next Sunday, Christmas Day, she sought and was granted baptism. "So," said Mrs. Mori, "I am sure now that I must stay here and take care of her, and the others."

CHRISTOPHER NOSS.



CONGREGATION PRESENT AT THE DEDICATION OF THE SEMI-PERMANENT BUILDING OF KANDA CHURCH, TOKYO, JAPAN, ON OCTOBER 23, 1927

The dedicatory sermon was preached by Rev. Christopher Noss, D.D.

"The Resurrection Must Follow"

A. KATHARINE ZIERDT

ONE hesitates to write anything about China during these days of rapid change and yet supporters of mission work and readers of Church periodicals are entitled to views other than those expressed in the daily papers. Not that the press does not give facts, but that facts because of different viewpoints are necessarily of different interpretation.

The "I told you so's," of the opposers of missions could be felt as station after station was evacuated of its missionaries following the advance of Nationalist troops. Looking at the immediate results they saw missionaries driven out, several killed or wounded; some mission property misused, or destroyed; and native adherents of the Church seemingly scattered as sheep having no shepherd. The picture presented as hopeless a prospect as did the cause of Christ when He was crucified and His followers fled.

Dr. F. W. Price, of Nanking, who was miraculously delivered from death at the hands of looting soldiers later to become a victim of an attempt to take the life of foreigners through poisoned food said, as he was taken to a hospital in Shanghai,

"This is the crucifixion—the resurrection must follow." May it not be that God has been using churches, schools, hospitals and other mission activities to prepare native men, women and youth to meet the need of this hour? We do not know how but we believe God will use the Chinese Christian Church in building a new China.

The heroism shown by some of the native workers and servants, not all of them Christian, in their efforts to protect and assist foreigners who employed or had befriended them, is worthy, some say, of Carnegie medals—but it is worthy of much more. It is worthy of the years of toil and expenditure. Who would not rather inspire the attributes which win the medal than to receive the material reward? Mission work is spiritual and the fruits are the fruits of the Spirit, compared with which material things are as nothing.

* * *

Whatever the attitude of other organizations may be, the attitude of the Church must be love. Shanghai, China.

The Reformed Church Pulpit

Much credit is due the Rev. Frederick K. Stamm, pastor of Calvary Church, Reading, Pa., for launching the publication of a volume of sermons by twenty-five of our ministers, with the title, "*The Reformed Church Pulpit*." The apology for this venture has been a long felt conviction that the ministers of our Reformed Church in the United States could make a definite contribution to the sermonic literature of the country. Naturally in the selection of the preachers, it was a most difficult task to draw the line at twenty-five, for there are scores of our pastors who by "right of merit" would

deserve a place in this volume. The introduction is from the facile pen of that genial preacher, Rev. Joseph Fort Newton, who says, "Such a book is most welcome, as showing both the unity of our faith and its richness of insight and exposition. It makes for fellowship, at once creative and inclusive; the realization of oneness with Christ and through Him with all who share His life and love and labor." The book is on sale with our Publication and Sunday School Board, Schaff Building, 1505 Race Street, Philadelphia, Pa. Price \$2.50.

"I am very much interested in its contents, which are very good for information, both from the home and the foreign fields."

MRS. LOUIS HERMAN, Saegerstown, Penna.

A Christmas Program in Baghdad

A VERY fine Christmas program was given by the students of the American School for Boys in Baghdad before the entire student body, on Friday morning before Christmas. And so fine and impressive was the play or pageant that it was repeated on Christmas evening before another audience equally large. At both performances half of the audience was non-Christian. Even many of those who took part were Jews and Moslems.

The court of the house was beautifully decorated with palm leaves. Over a hundred large palm leaves were placed around the balcony of the court and around the stage. Strings of fancy colored paper, made by the children of the Primary School, were hung across and over these palm leaves. Above all there was a real Christmas tree on the stage. This was a large manufactured tree, which was very symmetrical, and decorated with all the ornaments and tinsels that one has been accustomed to in America. The tree was a great joy to the children.

The whole school was present and it was a great sight to see the big balcony overflow into the open balconies of the court. The program began with an address of welcome given by a Moslem

boy whose father is a high officer in the palace of King Faisal. This was followed by a series of recitations and songs, all bearing on Christmas.

The second part of the program, lasting for about half an hour, was a pageant or play, prepared by Miss Black, who is spending the year with us and is teaching in the High School. The play was entitled, "When the Prince Cometh." The scene was laid in olden times, on Christmas Eve, on the King's Highway. When the Prince Comes—that is when Christ comes into the heart—there will be peace in all hearts and in all lands. The costumes were gorgeous, the king wearing a cloth of gold which had been presented to one of our students by a prince in India. The acting was fine; I should call it perfect. The lesson taught was wonderfully great and the impression made was deep and lasting. Miss Black, who was coaching the play, used to say to the traveller who took the leading role, "You must feel what you say." Indeed, he began to feel his lines and speak them from the heart. And after he uttered these memorable words of Isaiah, "and his name shall be called Wonderful, Counsellor, Mighty God,



STUDENTS
WHO
PRESENTED
CHRISTMAS
PAGEANT
AT
BAGHDAD

Everlasting Father, Prince of Peace," the whole student body arose immediately and with one accord sang, "Joy to the World, the Lord is Come."

I cannot think of any other way in

which the Christmas message could have been given more effectively; and the people have not yet ceased talking about it.

C. K. STAUDT.

Brief Biography of the Late Professor Chohachiro Kajiwara

By TADASHI IGARASHI, *Dean of the Academy of North Japan College*

(Translated from the September, 1927, number of the *Tohoku Gakuin Jiho*, North Japan College Times)

THE subject of this sketch was born on the thirteenth day of the ninth month of the first year of the era Keio (on November 1, 1865) in the town at the foot of the castle in the present city of Wakamatsu, Aizu. He was the fifth son of Mr. Shobei Irie. His mother's name was Sen-ko. He had four brothers and four sisters and was the youngest son. In the war of 1868 his father was the commander of a corps, served with the forces and died on the field of battle. At that time, Mr. Kajiwara was only three years of age. After that he was brought up by his mother and his eldest brother Ichiro. In the sixteenth year of the era Meiji (1883) he was adopted into the Kajiwara family and in the autumn of the twenty-first year of Meiji (1888) he married their daughter Masako, his present wife. In October of the same year he went to Philadelphia for study. From November of that year until August of Meiji 24 (1891) he made a special study of geology under Lyman. In September, 1891, he entered Princeton Seminary and was graduated from there in May 1897. That same month he received ordination in the First Presbyterian Church of Philadelphia. He returned to Japan in July and became pastor of the Wakamatsu Church of Christ in Japan. Until February, 1900, he engaged earnestly in Christian work there and great results were to be seen. In April of that year he received a call to North Japan College, came to Sendai, became a theological professor, finally was elected a member of the Board of Directors (now known as the Board of Trustees), and for twenty-seven years did his utmost for the school as a teacher.

His eldest daughter Komatsu was born in May, 1898, and is married to Mr. Takeshi Ichioka, now at Pyeng-yang, Korea. His eldest son, Shinichiro, the second daughter, Michiko, the second son, Iwao, and the third daughter, Shioko, are all at home. By nature he was open, enthusiastic, very friendly, and earnestly evangelistic with almost no leisure to think of himself. He was ever on the move preaching the gospel. He started the *Doshi Seisho Kenkyukai* (Volunteer Bible Class) in March, 1917. Besides his school duties, he lectured every Sunday up to the time of his illness to one hundred and twenty or thirty like-minded persons. Since the autumn of 1926 his health was not as usual. In March, 1927, he began to suffer from gall-stones and diabetes and entered the University Hospital in Sendai. After a month there he improved somewhat and left the hospital. After that, he tried every remedy but could not regain his health. On August 18th, he re-entered the hospital and at 7.20 A. M. on August 24th he had an attack of paralysis of the heart and suddenly passed away.

Note: Less than two months later, on October 18th, Professor Kajiwara's eldest son passed away after a lingering illness from tuberculosis. The ashes of father and son rest in the family plot on the cemetery connected with the Kempuku Temple (*Kempukuji*) at the foot of Oda San (Mount Oda) in the city of Wakamatsu.

WM. G. SEIPLE.

China Needs Men Like Him

YUEN DJENG is a young man who went through middle school and started his college course at Huping; but who, because of his athletic skill and ability as a leader, was sent to South-eastern University at Nanking, to be trained as a physical director. In the fall of 1926 he returned to Huping and took up his duties as monitor and physical director. This double office would be a difficult one under any circumstances; but it was especially hard at a time when anti-foreign feeling was being stirred up, and when radical leaders in the student body were revolting against all discipline.

Mr. Yuen has an attractive personality, and he went about his difficult job with a spirit of cheerfulness and willingness. He was conscientious, interested in his work, and did not try to shirk any responsibility.

But unfortunately he was made the "goat" in one of the attempts made by radical students to wreck the school. A case of petty discipline, in which the cul-

prit freely admitted his guilt and expressed a willingness to take his punishment, was seized upon by the leaders in an effort to drive Yuen out. The case dragged on for several weeks, and was about as bitter an experience as a person could have. But through it all, hostility of old schoolmates, misrepresentation, and lies, he did not whine nor look for sympathy. He knew he had done his duty and had acted for the best interests of his Alma Mater; and he did not ask any of the older men to bear any of the responsibility for him.

The time came when Yuen Djeng could no longer remain at Huping and carry on his work; but he left for his home with a cheery farewell to his friends on the faculty, and with the same brave smile that had characterized his attitude all through. May it be possible for him some day to return! But whether he does or not, wherever he is, he is a credit to his country, and China needs more men like him.

A. BERTRAM DAVIS.

Choosing One's Parents

MISSIONARIES have usually to undergo hardship and separation from friends and native land and often to face peril, but they have one compensation: their children have a better cultural chance than those of any other calling. It is a wise child who chooses a missionary and his "better wife" for parents. Attention has been called heretofore to the superior chances which the sons of ministers have of becoming worthy to be included in a Who's Who list—2,400 times the chances of the children of unskilled workmen—but it is to be inferred from Professor Ellsworth Huntington's statistics that children of this particular group of ministers, who volunteer for pioneer work or service in foreign fields, have still better chances.

There used to be a tradition about ministers' sons "going to the devil," which these statistics belie. It probably had its origin in a generalization from some notorious case or cases which had notice

simply because shortcomings or faults which might be excused in the children of ordinary parents were measured by higher than ordinary standards of conduct and achievement. But the truth, attested by scientific investigation, is that the child born and brought up in the home of a missionary minister has the best chance in the world of reaching a higher state of culture and making a greater contribution to the common life. This conclusion can hardly be arrived at simply as a result of heredity, even if the missionaries "get better wives than they deserve."

As Dr. Huntington states, one must have a certain equipment of health, adventurous spirit and moral fervor to be accepted as a missionary, whether in Korea or the heart of Africa, in China or South America, or in some out-of-the-way corner of our own country, but even the most ardent hereditists could not find enough of a common character in this diversified group to account for such a

ratio of superiority in their heirs. On the other hand, the parent attitude and the childhood training in the homes of the missionaries are much the same in whatever part of the world they happen to be. And generally the conditions are such that the home influence is the dominant one; especially as the families of missionaries are rather more isolated than those in other occupations. Even the physical and moral qualities of the parents would not be adequate to account for the results without the rigorous training which their spiritual fervor prescribes.

It is gratifying to find a fresh instance of the compensations that come to those who have "forsaken houses, or brethren

or sisters, or father or mother, or wife or children, or lands," in missionary service. Whatever their inheritance of everlasting life may be, they have a prospect of reward even in this world through the pre-eminence of their children. The promise that was made to the first missionaries of a gospel whose preaching has now encircled the earth—that "the last shall be first"—has had a latter-day fulfillment in that the missionaries of our time, who are least in their material rewards, are first in the relative achievement of their children. There is something to be said for a system which makes possible this remarkable contribution to human biography.—*New York Times*.

Preaching In Baghdad

By REV. CALVIN K. STAUDT

BAGHDAD affords a fine opportunity for preaching the gospel. The people of this city hunger and thirst after the truth and they are glad to hear anyone who interprets the religious life in a helpful and inspiring way. It is a great privilege—and a thrilling thought, too—to be able to preach the Word of God in Baghdad! In Baghdad which lies in the very center of the Moslem world and which at one time was the center of Moslem culture, influence and power.

Then, too, Baghdad woefully needs the gospel message; and woe to him who does not preach and live Christ here! The city is in the throes of awakening. The use of mechanical force and scientific knowledge is breaking down the old Moslem order of things. The last chapter of a long paragraph of the history of this city is coming to an end and a new paragraph, which is very different, is being begun. The old religious conceptions are breaking down and there is nothing to take their place. The evils of the West are entering by leaps and bounds. The dance hall or hotel life, the liquor shop, the uncensored movie are being introduced without a protest and, pathetically to say, are accepted as signs of civilization.

In this transition period men and women lose their bearings. They become confused, mystified, unsettled and grope for the truth, which they think always lies

in the new. Many begin to read science and philosophy; some find guidance in Bahaim or some occult religion; and, glad to say, the same motive makes the people of Baghdad anxious to hear the gospel when presented in a fresh and inspiring way. A most remarkable illustration of this is the Sunday evening service in the American School for Boys.

The Sunday evening service is only one of the many fine things done by this school. To its young people of all religious creeds feel free to come, and the attendance at these meetings has been beyond all expectations. The service is held every Sunday evening on the balcony of the court of the school. There is nothing to attract the people save the preaching of the gospel; for there is no pulpit, no choir, no stained glass windows—nothing, in short, to make it churchly except a Bible and hymn books. Not even a cent is spent on this service, either for preacher, janitor, heat or light. It is not even an organization, though it might be made one. It is merely carried on as a part of the school program, as extension work one might call it.

Without advertising or making any effort to have people come, the attendance has steadily increased from Sunday to Sunday until now it scarcely ever falls below 100, having reached the high water mark Christmas night when 200 were

present. And this, mark you, in spite of the fact that we must worship in the cold, with frozen feet on an icy cold marble floor, with nothing to protect one from the bitter cold winds when the weather is freezing, but a canvas curtain, made possible through a timely gift.

Who comes to these services Sunday after Sunday? Some are students in the higher classes of our school. Some are Syrians, Armenians and Egyptians who have been educated in our Mission Schools or in the University of Beirut. Others are from different schools of the city—both teachers and pupils. While a great many are educated young men who are in the employ of the government or in the professional world.

Withal it is an intelligent group—a group as intelligent as one can find in an average American church. All these people have a knowledge of English so that they can easily follow any sermon. Religiously, they are Moslems, Jews and Christians (non-Protestants). And these come for no other purpose but to learn the way of life and the way of Christ. It is a great privilege to preach to this intelligent group in these days of transition. Never have I spoken with such religious fervor as I do here; never have I held up such high ideals and spoken so earnestly to win these men and women to the life that counts and saves. Now or never is the opportune time to make them Christian. Many of these are helping to make the history of the new paragraph that is about to be written.

Let me picture an evening audience as it was the other night. Before me on the front seat sat two Moslems who are graduates of a University and who are teaching in the government schools. Behind them were two or three rows of lady teachers in the government schools. Behind them was a group of students from our own and other schools. Scattered among them and all along the two sides were the older young men who belong to what is known as the effendi class. In that same audience were representatives of two of the sacred cities of the Shia Moslems, and a native woman who has her M. A. from Columbia University. All who attended the service were natives, not counting the three missionaries who

were passing at this time through Baghdad and an American archeologist.

When one speaks to this audience, he speaks to men and women who are alert, up-to-date seekers after knowledge and anxious for the truth. Some time ago, while preaching I incidentally made reference to the suggestive title of a book called "Adventurous Religion," which, I said, I never had a chance to read. At the close of the service a Shiah Moslem from the Holy City of Kadhamain came up to me and said, "I have that book and I shall be glad to give it to you." The following week he brought the book, and it was a book which he had read and, underscored.

Three weeks ago I received the following letter from a man who had come for the first time:

"Mr., an esteemed friend of mine, advised me to attend your weekly lectures, and I have been fortunate to hear yesterday your speech and have to inform you with great pleasure that I was much pleased of it, and blamed myself for not attending your lectures before. Your yesterday's lecture reminded me of my religion which I was about to forget.

"You have stated at the end of your lecture yesterday that your speech on the coming Sunday is 'How Christ Is Our Door to God.' I request that your lecture on Sunday after next be how to prove that there is God, with the remark that the man (or men) whom you are addressing and who does not believe in any religion and denies God's person and believes that this world is being developed by nature, may find Him.

"This lecture will perhaps abolish my doubts, for which I shall ever remain thankful."

Because of the holiday themes, Christmas and New Year, I was unable to take up this thought at once as requested, but shall do so next Sunday evening, having planned a series of sermons and having in mind the men and women of Baghdad who are, or shortly will be, the makers of its history and who are living in the transition period when a long paragraph of its history comes to an end and a new paragraph is being begun. Baghdad, Iraq.

A Meditation

THE messages to the seven churches in Asia Minor give us a composite picture of the Church of Christ at all times and in all places. They bring us into close fellowship with the mind and purpose of the Lord. *Revelation* means the unveiling of truth, the uncovering of hidden treasures. It is a portrayal of the kingdom of Christ. And mark the steps by which it reaches mortal men. The Father gives it to His Son, the Son summons His angel, this angel descends from heaven with it, and imparts it to the Apostle John on the Isle of Patmos. How precious must be the contents of the message when such care is taken in its transmission! Here God takes us behind the scenes, and shows us the living media through whom He makes known His will to the children of men. Let me assure you that the angels, those ministering spirits sent forth from God, have a great deal to do with the affairs both of the Church and the world. They are active in the invisible world. They wait, and watch, and work. They help, protect, strengthen, and deliver, or they smite, destroy, and inflict the judgments of the living God.

Revelation is to help us understand the times. It represents to us the constant struggle of the Kingdom of God in its relation to the world. To St. John the Divine was given the privilege to write the wondrous revelation from the spiritual world. He knew more of the inner thoughts and feelings of Jesus than any other disciple. His writings reveal the very depths of the infinite love of God. In the Gospel we have what John saw of Jesus on earth; in the Apocalypse, what he saw of Jesus in heaven. The earthly grace and the heavenly glory are thus made known to us by an eye witness. The

Lord always honors those who serve Him. The noblest dignity that a Christian can crave is to bear testimony to the Gospel of Jesus Christ. *But it costs something to be a witness of the Light.* "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." He was sent to that lonely isle, because he bore witness to the truth. There was tribulation then, as now. But trials and persecutions are blessings in disguise. It is the dark night that reveals the stars. It is the storm that imbeds the roots in the earth. It is affliction that works the eternal weight of glory. Those early Christians felt for each other; they bore each other's burdens. The "communion of saints" to them was more than a mere article in the Creed; it was a fact in their lives. Sympathy so often is the missing link in the chain of Christian love. So many things come in between Christians and separate them from the love of Christ. The world has come in; false brethren have come in; the members do not realize their vital relation to Jesus. Life has gone out; love has sunk low; the links are broken; the fine nerves have become insensible, if not dead. All this John felt, but no murmur escapes from his lips. He was now the *last* of the Apostles, as his brother James was the first, to go, and he wraps up his soul in far other contemplations. From that lonely rock around which the storms of persecution are raging there rises a solemn voice of comfort for him and of warning to the Church. "The mouth which persecution closes, God opens and bids it speak to the world."

"This is my twentieth subscription to THE OUTLOOK OF MISSIONS. I would not like to do without it."

MISS MARY S. ROWLAND, Hagerstown, Maryland.

Our Young People

BY ALLIENE SAEGER DE CHANT

"Be Thou Sticky to Them"

NO one can read the Foreign Mission Day number of our *Reformed Church Messenger* without being deeply stirred. No one can read that February second copy without pledging anew his money, his time, his talents to the cause of missions. No one can lay aside those thirty-two pages without thanking God for the faith that has kept our native Chinese Christians strong; for the steadfastness of those who were privileged to "see it through" in China; and for the consecration of those who have just gone back.

Faith — steadfastness—consecration—these three belong also to our youth. "Choose thou well the lessons you like best and then be thou sticky to them,"

said a Huping student. And he has been "sticky to them"—he has faced persecution—he has faced even death.

Our "born-in-China," "China-loving" sons and daughters of our outgoing alone missionaries Bucher and Keller likewise possess faith, steadfastness and consecration.

And our very own "Head High in the Wind," aged 19, of Ziemer Memorial Girls' School, died a martyr (she was dismembered and shot to pieces) because she chose not to look back.

God grant unto us like faith, steadfastness and consecration and give unto us a heart "bursting with a passion for the impossible."

The Poet-Teacher

(A character sketch by a student of English at our Miyagi College, Sendai, Japan).

He leaned on the table with one hand supporting his pale forehead, where his coal-black hair was hung. In the shadow of that hand his dark eye-lashes drooped gently under fine, thick, black brows. We wondered whether he was listening to us or not, because he seemed to be in deep meditation so that we hesitated to ask questions. The minutes went in stolen

paces and pages went beyond our preparation. "May the bell ring!" thought we in heart, for we were especially ashamed that we must reveal our dullness to such a teacher with keen, sensible senses. Suddenly the bell rang! "All right now," said he with a deep sigh. "You were saved, weren't you?" said he laughing and giving a teasing, naughty glance to us. And swiftly he went out, murmuring some verses to himself, while we stood in gape.

Why! I Never Thought of That!

Adopt a missionary and send him a surprise each month: Hanover, York, Lancaster or Reading pretzels; dried

corn; a book, a magazine; music; victrola records; a bank draft marked "for personal use."

Do You Know That

Our Yochow China evangelistic district covers three counties, an area of 2,000 square miles, with a population of 2,600,000?

Our church at Gankow, Yochow district, is the front of a weaver's shop, and that the sound of the loom makes preaching almost impossible?

There is no time-piece in many outstations, hence villagers know it is Sun-

day when the church bell rings?

Only one of our 12 outstations in the Yochow district has an organ?

Inquirers "over there" have asked if there are any pictures of God? And "Was Jesus born in America?"

In time of prosperity the menu of thousands of Chinese consists of rice, wheat-cakes, millet, bean curd, vegetables, eggs, fish and meat?

The Rt. Hon. J. Kano, member of Japan's House of Peers, and founder of jujutsu for men, has devised a system of jujutsu for women and directs a class in his method?

Two hundred and fifty thousand slaves in Freetown, Sierra Leone, Africa, were freed recently, through the influence of Lady Kathleen Simon?

The preferred age limits for outgoing missionaries are between twenty-four and thirty?

Michel Erdenko, violinist, played a number of his own compositions and selections from Kreisler, Bach, Mozart, Chopin and Paganini, at a concert at our Miyagi College, Sendai, Japan?

Children's Corner

"Once a year to low and high
Rich and poor, by all held dear,
Come the dolls that never die."

(Translation of a Japanese poem on "Hina Matsuri.")

JAPANESE girls learn very soon to honor their Emperor and Empress; to prepare a feast; to be a hostess; to sew; to arrange flowers. They "play" all that on their day of days—their Hina Matsuri, the Feast of the Dolls. On the third day of the third month (March third) they take their very best dolls out of the go-down (storehouse) and invite all their friends to come to a party. They put their dolls on five wide steps, covered with red cloth. On the topmost step, on a canopied throne, are the Empress and Emperor dolls in gorgeous robes, and behind them, a beauteous screen. Two

trees, a cherry and an orange, in pots of white wood, are on the step below. Ladies-in-waiting, in red and white trailing garments, are on the next step, and on the step below are five musicians. And, ah! that bottom-most step! Everything a dolly-heart could wish! Toys, lanterns of rice paper and gold lacquer, a bureau, chests, a writing desk, a mirror stand, screens, vases, tiny racks for fairy kimonos, doll dishes on low tables, laden with the tiniest fish and fairy food. And how fragrant the ceremonial tea they drink in honor of their dolls; tea served in delicate cups atop red lacquer trays.

March is peach month in Japan. The peach drives away evil spirits. Arrows are made of peach tree wood, to pierce the heart of evil spirits.



PASTOR YOSHIDA'S GRANDCHILDREN CELEBRATING THE DOLL FESTIVAL

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

Members of Educational Commission Guests of Reformed Women of Cleveland

ON my calendar I had marked January 20th to 27th "Cleveland Week." Judging from the publicity in the daily press, Cleveland regarded this National Church Week as of utmost importance to the city. A large number of men and a smaller number of women came from every section of the country to participate in the National Church Comity Conference. Following this, the Executive Committee of the Federal Council of Churches, the Home Missions Council and the Council of Women for Home Missions met simultaneously. The arrangement made possible joint meetings and conferences between the closely related groups. Following the inter-denominational meetings, the Educational Commission of the W. M. S. G. S. met at the Cleveland Headquarters in the Central Publishing House. This gave the opportunity to meet a large number of Reformed women.

The Woman's Social and Missionary Union of the Reformed Churches of

Cleveland arranged that their annual meeting be held during this week of meetings to make possible the attendance of members of the Educational Commission. On Wednesday night, representatives of the Churches and Missionary Societies of the eight Reformed Churches welcomed the members of the Educational Commission at a supper meeting held at the Young Women's Christian Association.

Mrs. J. W. Belser presided. During the evening short addresses were given by Mrs. I. W. Hendricks, Miss Greta P. Hinkle and Mrs. Edwin W. Lentz. Mrs. Owen G. King, of Hough Avenue Church, contributed much to the pleasure of the evening with two beautiful solos. While listening, our words would not frame what we felt, except in this line from Shakespeare, "Sounds and sweet air that give delight and hurt not."

Already we feel that this evening of kinship will be foremost in our memories of Cleveland Week.

WAR HAS FAILED TO END WAR; DIPLOMACY HAS FAILED TO END WAR; ONLY TIES OF THE SPIRIT INFALLIBLY UNITE; THEREFORE WE PRAY FOR THE DIVINE ALLIANCE OF NATIONS.

PRAYER

for the Spiritual Union of Mankind

Eternal God, Father of all souls:

GRANT unto us such clear vision of the sin of war that we may earnestly seek that co-operation between nations which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that he may, by his co-operation make the whole world into one brotherhood. Help us to break down all race prejudice, stay the greed of those who profit by war, and the ambitions of those who seek an imperialistic conquest drenched in blood. Guide all statesmen to seek a just basis for international action in the interests of peace. Arouse in the whole body of the people an adventurous willingness, as they sacrificed greatly for war, so, also, for international good-will, to dare bravely, think wisely, decide resolutely, and to achieve triumphantly. Amen.—*Harry Emerson Fosdick.*

Malaysian Neighbors Study "Christ of the Indian Road"

MISS Adelaide Ebershoff Zunstein, formerly of Lafayette, Ind., at present stationed at Penang, a missionary under the Board of Foreign Missions of the Methodist Church, writes an interesting account of Dr. Stanley Jones' recent visit to Penang and the unique experiment of using Dr. Jones' well-known "Christ of the Indian Road" as textbook. She says, "Dr. Stanley Jones spent five days during September in Penang. His lectures drew larger crowds than had those of Tagore and caused more comment. I was privileged to attend a tea given by the United Indian Association of Penang, at which Dr. Jones was the distinguished guest. . . . The chairman of the meeting was the president of the Mohammedan Indian Club. The man who translated Dr. Jones' address into Tamil was a high caste Hindu. . . ."

"After Dr. Jones' lectures, many people became interested in his book, 'Christ of the Indian Road,' so we decided to use it for a series of four meetings in our Epworth League. I don't believe I will ever attempt such a thing again. The book was written as a book for students in the United States. . . . The first meeting was conducted by a Tamil (South

Indian) lawyer, Mr. Isaacs. He took the opportunity to tell all the mistakes the missionaries had made in India and what they must do now to have the Indians accept them. . . . The next meeting was in charge of Mr. Khoo Cheng Ho, our Chinese pastor, and he did very well, keeping to the text. At last he gave his idea of what China would demand and respond to in the presentation of Christ. . . . Mr. Bearcroft, an Englishman, born and brought up in India, gave the third division of the book. He reviewed the book, knowing what the Asiatics would appreciate and understand. He said he did not agree with all Dr. Jones' statements, which he naturally wouldn't from his viewpoint. He did not express his ideas as we had hoped he would. Mr. Peters, an Indian teacher in the Boys' Anglo-Chinese School, gave the remainder of the book. He speaks English well: we all like to hear him. He belongs to the Church of England, but does many things for us. There is not the strain between Asiatics as with white people in their church relations. . . ."

Excerpts from a letter recently received by Miss Ruth Heinmiller.

New Societies

We are happy to welcome the following Woman's Missionary Societies:

Milwaukee Classis, Zion's Church, Mrs. P. F. Dravis, Waukon, Iowa, president, organized November 15th, 1927.

East Susquehanna Classis, Pillow, Pa., Mrs. Lydia A. Snyder, president, organized January 5, 1928. Dalmatia, Trinity, Mrs. D. G. Yocum, president, organized January 20, 1928. Hickory Corners, Stone Valley, Miss Jennie L. Radel, Hickory Corners, Pa., organized January 21, 1928. Malta, St. Luke's, Miss Grace M. Grimm, president, Dalmatia, Pa.,

R. D. 1, organized January 22, 1928. The four societies were organized by Rev. and Mrs. Hesser C. Ruhl.

North Carolina Classis, Gilead Charge, Mrs. J. B. Rumbley, Elom College, N. C., president, organized December 13, 1927, by Mrs. C. E. Hiatt.

Society At Large

New York Classis, Emanuel Evangelical Church, Wood Haven, Long Island, Miss A. Stucky, 6040 Madison St., Brooklyn, N. Y., president, organized November 30, 1927, by Rev. E. J. Strassburger.

Mrs. Anewalt Goes to California

Our President, Mrs. Anewalt, has accepted the urgent invitation to participate in the dedicatory services of the

First Reformed Church, Los Angeles, Cal., March 18th. She is spending from a month to six weeks on the coast.

The Cause and Cure of War

MRS. ABNER S. DE CHANT

If this generation fails to devise means for preventing war, it will deserve the disaster which surely will be visited upon it. Later generations will not be likely to act if we fail.—*Calvin Coolidge.*

None doubts that his is the superior race; the only difficulty is getting the other races to agree to it.—*Channing Pollock.*

Since August, 1924, the fight has been for the highest spiritual advantages of mankind and without a petty thought or ambition.—*Hon. Alfred James Balfour.*

A NATIONAL crusade to organize public support of the multilateral treaties to outlaw war; the adoption of the Burton resolution, "to prohibit the exportation of arms, munitions, or implements of war to any country which engages in aggressive warfare against any other country in violation of a treaty . . ."; and the deploring of America's absence from the League of Nations, and her plans for increased armament—these were the basic notes struck by the 900 delegates to the third national conference on *The Cause and Cure of War*, called at Washington, D. C., January 15-19, by nine national women's organizations. "An intelligent grasp of international problems" was the aim of the conference, and the subjects on which the conference was focused were: *The Cause and Cure of War*, and *The Foreign Policy of the United States.*

More than 500 of those in attendance were accredited delegates from the American Association of University Women, Council of Women for Home Missions, Federation of Women's Boards of Foreign Missions of North America, General Federation of Women's Clubs, National Council of Jewish Women, National Board of the Y. W. C. A., National W. C. T. U., National League of Women Voters and National Woman's Trade Union League. Almost every State in the Union was represented; China and Mexico were among the nations which sent delegates. Our Reformed Church was represented among others, by our General Synodical President, Mrs. L. L. Anewalt; Mrs. Abner S. De Chant, Cabinet Delegate; Mrs. George W. Spotts, Telford, Pa.; Mrs. H. H. Ranck, Washington, D. C.,

and Mrs. A. S. Weber and Miss Katherine Zies, Baltimore.

Concreteness of aim characterized each general forum and round-table discussion. This was made possible by the breadth of approach of expert leadership, and by the informed opinion of the 400 volunteer readers, who, during the last 12 months, made careful study of the conference subjects. Among those who gave much to the conference were editors, authors, eminent women and professors of government, history, sociology, economics, commerce and finance, political science and international law. Dr. J. Leighton Stuart, president of Yenching University, Peking, represented China; Yusuke Tsurimi, publicist, Japan; Raymond T. Rich, World Peace Foundation; Senor Salvador Mada-riaga, Disarmament Section of Secretariat, League of Nations; Stephen P. Duggan, Institute of International Education; H. N. Brailsford, England's Labor Party; James G. McDonald, Foreign Policy Association; Mrs. Henry W. Peabody, National Law Enforcement Committee; Dr. Anna Garlin Spencer, educator, minister, lecturer; and Mrs. James W. Morrisson, Illinois League of Women Voters; and Secretary of War Davis, Rear-Admiral Frank H. Schofield, U.S.N., and Assistant Secretary of State, W. R. Castler, Jr.

The national crusade to outlaw war was born out of the brain and heart of Chairman Carrie Chapman Catt. The conference approved her proposal by a unanimous rising vote, and her appointment of eight "well-trained women" to direct the crusade in allotted territories, approximating six States each. The first step, the "pacifist," as she styles herself, suggested,

should be the ratification of the resolution adopted by the conference, supporting Mr. Kellogg's proposal—that America make treaties with France, England, Germany, Japan, Italy and any other nations of like mind, renouncing war as “an instrument of national policy.” State committees should then be formed, and volunteer speakers and writers secured, “to carry information about the proposed treaties into every village and hamlet.”

The conference passed a resolution “deploring” the policy “of greatly increased naval armaments” and urging that “in the adoption of any naval building program the President be authorized to suspend construction if circumstances warrant it.”

A resolution was also passed “looking toward the adherence of the United States to the Permanent Court of International Justice.”

H. N. Brailsford, London editor, said that he could find European illustrations for America's operations in Nicaragua. He expressed the belief that foreign

investments will not only “override arbitration” but will “defeat efforts at disarmament.”

A substitute for war must be found. International disputes must be settled by methods other than war. It was thought that slavery could not be abolished. Some day war, too, will be sloughed off. The way to peace is to make peace, talk peace, think peace, pray peace; to teach our children to think, learn, practice and to love peace; to eliminate all thought of war; to live the Golden Rule; to have “peace on earth, good-will toward men” in our heart. Then, too, men who stand for peace, who will work for peace should be sought after and put into high office. The whole world wants peace. South America, Mexico, China, Japan—all are looking to America for peace, for good-will.

“The American people,” says Major-General John F. Ryan, “can end war in our time if they get on the job.”

Let us women, in hamlet, village, in city, “get on the job” and be CRUSADERS FOR PEACE.

Notice

The following changes in the Directory of Officers for Synodical Societies have been received:

Northwest Synod

Treasurer, Miss Alice Freitag, New Glarus, Wisconsin.
Secretary of Life Members and Members in Memoriam, Mrs. William Klumb, Kaukauna, Wisconsin.

Secretary of G. M. G., Mrs. R. Rettig, New Glarus, Wisconsin.
Historian, Mrs. Oscar Wolters, 602 N. 8th St., Sheboygan, Wisconsin.
(Change of address only).

Ohio Synod

Historian, Mrs. E. M. Beck, S. Main St., North Canton, Ohio.
Secretary of Literature, Mrs. J. N. Smith, R. D. 2, New Philadelphia, Ohio.

The Monthly Quiz

- 1.—What does John F. Ryan say the American people can do?
- 2.—How many Reformed Churches in the city of Cleveland?
- 3.—Where did 3500 students have a recent meeting?
- 4.—How many races were represented among the 3500 students?
- 5.—Give a recent experiment with a missionary textbook.
- 6.—Where was this sign “What thing Klismas”?
- 7.—Who is the author of the April prayer?
- 8.—Complete this sentence “Stewardship as taught in the Bible, is not an act of giving, it is—”
- 9.—How many from our denomination attended the Conference on the Cause and Cure of War?
- 10.—What do you know about the Pan-American Union Building?

Midwinter Madness

Echoes of what was said before, at and after "Detroit"

"Some say it is madness
To sail unknown seas—
But with this madness
Columbus discovered a new world."

Thus read the advance leaflet telling about the Tenth Quadrennial Student Volunteer Convention, held in Detroit from December 28, 1927, to January 1, 1928. "Are you 'stalled' on this matter of missions?" went on the leaflet. "The Detroit Convention aims to help you start the engine again!"

From 630 American and Canadian institutions of learning came the 3500 students, 2800 of them being strictly collegiate delegates. Sessions followed each other closely. They began early in the morning and continued until rather late at night, but very few students were seen roaming the halls during meetings. Everyone had come for a purpose and was determined to make the most of opportunities.

"Conferring," says Studdert-Kennedy, "is not so much a matter of wits as a matter of character. You say you need to think things out for yourself. That is splendid, provided you have three things: first of all, the apparatus; and secondly, the raw material—the knowledge; and thirdly, the patience and perseverance of a consecrated will. If you have not these three things, it would be better for you to do as you are told." The very fact that they were college students permitted the assumption that they had the apparatus; the platform addresses added greatly to the store of raw material already in the possession of the delegates; and the colloquia, small discussion groups, helped in the process of "thinking through."

Neither conservative nor radical groups were satisfied with the conference. It is evident from that, that a happy medium was struck which led to a sane, honest presentation and investigation of things as they are, plus a vision of what they might be. There was no calling for volunteers under the stress of emotion. That does not mean, however, that there will

be no new volunteers among those who were present.

Said one of the students in summing up his impressions of the convention, "We are, as a convention, dissatisfied with the present status of Christianity. We know we aren't Christian and yet we want to be. All the speakers, whether of one race or another, have repeatedly stated that nowhere do they hear of any dissatisfaction with Christ, but of disappointment at the example set by many of those who profess to be His followers. No longer can a person be Christian and have a blind spot in another area of his life.

"There will be going back from this convention three groups of students: one will say, 'Wasn't it great—wonderful?' but they will not be creating any thought, just advertising; the second will remark, 'What an idealistic group! How fine, but of course *our* students aren't interested in such things'; a third will decide, 'We are not completely satisfied, but somehow we got a glimpse. These things must not die out. We must go on with the quest.'" Too often we have been exactly like sponges. We go to conferences and conventions and just soak in information and inspiration to the saturation point. But that is not enough. God wants us to be aqueducts.

The Christian students of thirty different races who shared their problems and joys at Detroit were enabled, through the courtesy of the Detroit Hotel Managers' Association, to be guests at the same hotels. Throughout the week, new worlds of information were discovered; new power of conviction started stalled engines, and the "thinking through" process has begun. The very presence of foreign students who had triumphed over almost insurmountable difficulties; the omission on the part of a Korean girl to even mention the name of those who had held her a political prisoner for five years—these and many other instances were overpowering challenges to patience and perseverance on the part of the Christian students of America. Was it all midwinter madness? GRETA P. HINKLE.

What Thing Klismas

TODAY, two days after Christmas, as I was going on my way to the dentist, I saw that sign on a poster in a shop window: WHAT THING KLISMAS. As I went along I kept thinking of the wonder of it and of the puzzled wonder of ricksha coolies, which is so adequately expressed by those three Pidgin English words. The expression is half an exclamation and half a question. Some Chinese here in Shanghai have it and share it, but a great number have seen this season come, have seen these manifestations of good-will and giving, and they only know it is a thing that *happens*, but they don't understand it. Such a time of radiant joyousness and well-wishing touches the house-servant, the street coolie, the com-pradore and the clerk and leaves his child-mind wondering about the "thing Christmas."

In Shanghai, the foreign shops were decorated as we see them in foreign countries; Chinese shops vied with them in attracting the eyes of Christmas shoppers; a Chinese Santa Claus walked the street in front of one toy shop; there seemed no end of toys, holly, poinsetta, cotton-snow, etc. Christmas eve, Christmas carols, sung by soldiers and sailors, Christmas parties and everybody *giving!* Christmas morning, and everybody greeting everybody! The same happy emphasis in many tongues, all meaning "Merry Christmas!" Kris Kingles, Santa Clauses, St. Nicholases, Father Christmases—a jolly fellow who gave things just for the love of giving! Even of those who knew that "thing Christmas"—some knew and some forgot about the babe that lay in the manger, and the wise men who came out of the East. Conscious or unconscious, though, it is our heritage from Him that fills the season with abundant good-will.

The thing Christmas — well-wishing, giving, loving so that one must give—how hard, indeed, to understand if there has been no thought or concept of the fact that "God so loved the world that He gave His only begotten son . . ."! Some writers are saying now that China will never understand the policies of foreign countries who have not demanded heavy

reprisals for damage to foreign properties. These writers say, and they base their statements on facts from China's history, that the Chinese mind has no foundation to understand the mind or emotion that refrains from exacting tribute when there is sufficient cause and power to exact it. They say that the Chinese cannot understand the mind that grants respect for the rights and privileges of weaker individuals and peoples. About this mental incapacity I am not sure. But this I do believe: where the knowledge of Christ has not been, there can have been no building ground or root for good-will to all—even unto those who have behaved as enemies. Maybe that is why they wonder "What thing Klismas?"

In China within the past year the number of handbills and posters which have appeared against Christianity have been legion. On such a handbill appearing in Ichang about two weeks ago, the second item was, "Christianity is the fundamental material to narcotize man's life." I know, too, that some organizations in the States are sloganizing their anti-religion propaganda by such words—"Religion is a mental opiate." But in the States, how many people lived through December 25th and "wist not" that it was Christmas? Here in Shanghai, and it must have been so wherever Christians in China celebrated, many knew not what the "thing Christmas" was, but they saw joyous giving and felt the radiance of good-will. Quite the opposite of a narcotic or an opiate! Those who have been bound within the confines of the animal struggle for existence looked upon this new order of good cheer, love and giving. Well may they eagerly and wonderingly exclaim and question, "What thing Klismas?"

GRACE WALBORN SNYDER.
Shanghai, China.

Where cross the crowded ways of life
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man.
—FRANK MASON NORTH.

All doubts and fears about the Bible would absolutely vanish from people's minds if they read it.
—J. D. JONES.

A Glimpse of An Active Guild

IN 1921, twelve girls of St. John's Reformed Church, Bluffton, Ohio, organized a Girls' Missionary Guild, electing Della Kempf, president. At present the society has an enrollment of thirty-three. Of this number two have heard the Macedonian Call and are missionaries on the foreign field and are missionaries on the foreign field, Mrs. Homer Moser, San Paulo, Brazil, and Mrs. J. Calvin Stucki, who was in China until the recent exodus of missionaries.

The Guild is a member of Classis, pays its classical and contingent dues and for the last three years won the banner by attaining 100% in the Standard of Efficiency. The girls are very proud of their three banners.

Each Christmas the Guild prepares white gifts for some church organization and in making the gifts, the members enjoy a good social time. Gifts have been sent to The Baby Cottage at Fort Wayne,

Colored Girls' School in Kentucky, Missionary Home at Tiffin. The Guild bought linens for Williard Hall, Heidelberg College, dressed a friendship doll, made aprons for the Indian girls at Neillsville and hemmed towels for the local hospital.

At a meeting with an especially interesting program, each girl told how she had earned a dollar. The money with letters relating how the money was earned were sent to Mrs. Moser for her school at San Paulo.

An open meeting with a Thank Offering service is held annually. Other special efforts include an impressive initiatory service for new members; Christmas exchange, valentine exchange, picnics and other social affairs. The Girls' Choir of the Church, organized and directed by Rev. H. C. Blosser, is composed of mem-



GIRLS' MISSIONARY GUILD, BLUFFTON, OHIO

bers of the Guild. The interesting programs are beginning to attract girls from other denominations. This Guild is the most progressive and wide-awake girls' organization in the community.

A friend of the Guild, writes: "Much of the success of the Guild is due to the advice of Mrs. Phoebe Gratz, who helps materially in the carrying out of the excellent programs."

Department of Stewardship

MRS. JOHN J. ENTZ, *Secretary*

A RECENT magazine article contains an editorial on the rather startling theme, "The Peril of the Stewardship Ideal." There is much sound truth in the article, but it is built up on a false conception of stewardship.

If stewardship is merely giving a tenth of one's income to the church and benevolent objects, then we see a real danger in its practice. If stewardship means nothing more than the giving of a definite portion of our substance to the Lord, then it may be, that our giving will serve as a means to quiet an uneasy conscience.

But stewardship as taught in the Bible *is not an act of giving, it is a manner of living.* Stewardship demands first of all that one's personal relations to God be right. Stewardship and consecration are closely related and consecration demands worship. A real sense of stewardship will fill our churches with folks who have a real desire for worship.

A sense of stewardship will also affect

my relations with others. It will cause me to see that I am "my brother's keeper." If I am strong it will drive home the thought that I have an obligation to the weak. Read again the story of the Good Samaritan in Luke 10. It is the Master's way of telling us that our time, our talents, our possessions, as well as our love and sympathy belong to God for the use of mankind.

Of course, there is a financial part to stewardship. It is an important part, but not the principal part. The financial part of stewardship is rather the result of the right relations we have established with God and our fellows. Is the love we profess for God and man sincere? If so, our money will be given freely that His Kingdom may be established in the hearts of men everywhere. But if our profession is a mere matter of words, our purse strings will be tightly drawn and God will receive our residue and not of our substance.

Prayer Calendar

Anna Adams Gordon, President of the World's Woman's Christian Temperance Union, former President of the National W. C. T. U. and now its Honorary President, wrote the prayer for the April page of our Calendar. Previous to her own leadership of the National W. C. T. U., Miss Gordon was private secretary to Frances Willard for 21 years. The 53d National Convention in Indianapolis, 1927, was the only National Convention she has missed in 48 years. Her physician would not consent to her attendance, but Miss Gordon confidently expects to preside at the World's Convention at Lausanne, Switzerland, this summer. As author and lecturer, she is well known as a leader in temperance and other world

social movements—the theme for our program in April.

The picture on this page is that of the Pan-American Union Building in Washington, D. C., at the corner of 17th Street and Potomac Park. The structure was erected and equipped with funds furnished by Andrew Carnegie and contributions from member republics. Twenty-one American republics make up the Union, which was established in 1890 and is devoted to the development and advancement of commerce, friendly intercourse and good understanding among the nations of North, South and Central America. It was dedicated April 26, 1910.

K. H. G.

Literature Chat

CARRIE M. KERSCHNER

SEVERAL days ago while making a cut-out "drum major that moves" for a dear little girl the button on the underside of the "major" rolled away and was lost because of a knot that was too small. As it rolled away we wondered if that is the way members are lost in the Missionary Society. Too many small "knots"—program *not* interesting; *not* up-to-date; *not* enough discussion; *not* varied in type; *not* paying attention to absentees. Possibly other "knots" will occur to readers of this article. "Word golf" is a favorite pastime. Change the not, in three plays to spell YOU, supply a few words like "help" and "to" and see if a transformed organization will result.

"Mays" for May. Only 10 pages to cover in Chapter VI. So you *May* have a meeting especially for the girls in your congregation. *May* you stress one of the discussions mentioned rather than try to use all of them. The program *May* be given in connection with a Mother-Daughter banquet.

YOU is a good word for Stewardship month. Personally it means ME. "Youth is a state of mind;" so as you read the book "Stewardship in the Life of Youth," 50c and \$1.00, you will be glad to find that each word is applicable to yourself whether a member of an adult or senior group. "Stewardship Stories," 35c, "More Stewardship Stories," 35c. These books contain dialogues, stewardship services, etc., in short they are just what you need to begin this subject with your boys and girls. "The Message of Stewardship," \$1.00, is a book for daily devotions, classical devotions and class study.

For Sunday School teachers who desire a beautiful Easter message for their girls, "A Rose of the Highway," meets the need. The booklet, 10c, is "For Girls Who Cultivate Gardens on the King's Highway."

For sometime we were unable to purchase any more copies of "An Outline of the Books of the Bible" (in verse). A

supply has reached us. Send for it, you workers with children. 10c each.

"Indian Playmates" just recently received looks too interesting to describe. It must be seen and used to be appreciated. 75c, cloth only. The same is true of the picture sheet, "Indians of the Southwest," 25c.

"The Color Line" is a new one-act play of Present-Day China. 6 characters, 3 men, 3 women. Scene is laid in the outer office of a college president. 25c per copy.

Many groups have launched the W. M. S. and G. M. G. Reading Circle. Fellow-readers, is it not an inspiration to know that you are reading worthwhile books and magazines? We are told that 68 magazines appear on newsstands that must be hauled over the country in motor trucks because the contents are unfit to be sent through the mail. If much literature is so vile, are we placing "fit" literature into the hands of the boys and girls?

Those residing in the area of the eastern depository should order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the western depository should order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Worship Period

(For May Meeting)

"... nothing shall be impossible unto you." Matt. 17:20.

Call to Worship—"Blessed be thou, O Lord, the God of Israel our father, for ever and ever!"

Response—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."

Hymns—"O, Master, Let Me Walk With Thee," "Must Jesus Bear the Cross Alone?"

Meditation—In the month of May we are always reminded of the courageous efforts of the men and women who gave their lives for their country. We keep green their memory by decorating their graves with a flag. What courage was theirs! We are today engaged in a far greater conflict, the winning of the

world for Christ; a task which calls for a great confidence and trust which is ours for the asking. One of the great words of the Bible is "Fear not." "Perfect love casteth out fear." "Be strong and of good courage." May this perfect love fill our hearts so that our work may be done with strength and courage. Then, indeed, shall nothing be impossible unto us. Let us renew the belief to which we hold by a fervent repetition of

The Apostle's Creed (In Unison).

Hymn—"The King of Love My Shepherd Is."

Prayer—"O Lord God of our fathers, keep this forever in the imagination of the thoughts of the hearts of Thy people, and prepare their hearts unto Thee; to keep Thy commandments, Thy testimonies, and Thy statutes." Amen.

"God bless the land our Fathers loved!
God keep their children true!
Firm for the right we'll take our stand
With courage ever new."

Impressions!

ATTENDING an annual meeting of the Federation of Woman's Boards of Foreign Missions and of the Foreign Missions Conference, such as those held in January at Atlantic City, for the first time makes very significant impressions upon one. All of these cannot be expressed here, but a few may be noted.

Upon meeting the officers, speakers and writers of these two important bodies, they become real personalities rather than merely names. The messages which were brought before these missionary groups and the problems discussed by these noted people made lasting impressions.

One of the outstanding factors which was of intense interest was that of the attitude of the young people toward Missionary work. From reports given by students of different races, students who had traveled extensively, students who had attended the Student Volunteer Convention recently held at Detroit, the general impression was that the students are very much in sympathy with foreign mission work, but they see the necessity of Christianizing America first. The young people have advanced greatly in the interracial question. They brought particularly the message that non-Christians of foreign lands cannot accept the principles of Christianity so long as the Americans do not strive to attain these principles.

Another factor discussed was missionary education. One speaker brought out the fact that our missionary education is skill in Christian living, but it has been too academic and not practical enough. Through our missionary education we should learn to share our best with others. "Our best is Jesus Christ."

During the Foreign Missions Conference, criticisms of the foreign mission work were given. As one speaker said, "This is an age of criticism, but we should know something about what we criticize." Business men have criticized this work because they have not received the proper missionary education. The questions of whether or not the men will ever have missionary societies or mission study classes, as the women have, has arisen. Some of those who have offered criticism have intimated that foreign mission work be given up. "To give up foreign mission work is to give up Christ."

One of the greatest impressions gained from these two meetings was that of the tremendous amount of work that can be done when Mission Boards of all denominations are working together. Co-operation was underlying all projects or problems that were placed before these two great Foreign Missions groups. "Co-operation is not a sentiment—it is an economic necessity." RUTH HEINMILLER.

"A most excellent mission paper and well worth reading. The illustrations of other lands and peoples are interesting and instructive."

MRS. W. A. HUNTER, Turtle Creek, Penna.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

ATITUDES! Everywhere we turn nowadays we hear the discussion of the attitude of all people. Our progress depends upon the attitudes of many. For our May meeting we shall consider the "Christian Mission and America's International Attitudes" as given in the first part of chapter five of "New Paths for Old Purposes." In addition to the very interesting topics of this chapter discuss the results of the great meeting of the International Missionary Council held at Jerusalem, from March 24th to April 8th. All delegates are the foremost leaders in the missionary work of the world. From reports of this meeting you may get ideas of the international attitudes of the countries all over the world. Get items, pertaining to this great meeting, from your daily newspapers, church papers, or magazines.

The idea of getting items from various periodicals may suggest to you that it would be a very wise thing to keep a scrap book of all current missionary articles. Each member of the Guild could keep one, or the Guild could have one scrap book with a girl in charge of it. All the members would be responsible for material for the book. In this way missionary facts of recent date can be kept before the minds of all Guild girls.

Guild girls who are helping with Mission Bands may enter the contest being launched for all Mission Band workers. Write a letter giving a full description of the program and methods used in Mission Band work. If you have some plans for stories, plays, or handwork that have worked out effectively, include them in your letter. Pass on your plans! New ones are coming your way!

Rules of the Contest!

1. Sign your letter with a pen name (pretended name).
2. Enclose real name, pen name, address, and name of local church in a

sealed envelope bearing the pen name and send with letter.

3. All letters must be sent by June 1, 1928, to Miss Ruth Heinmiller, 2969 W. 25th Street, Cleveland, Ohio.

A booklet on Mission Band methods is to be compiled from these letters. Each writer of the best letters will receive a copy of the booklet in which the names of all the contributors will appear.

New Organizations

G. M. G.

Eastern Synod—

Elizabethtown, Pa., Christ Reformed Church, Mrs. L. C. Miller, organizer. 13 charter members.

Myerstown, Pa., Miss Ruth Whiskeyman, organizer. 12 charter members.

Mid-West Synod—

Cheney, Kansas, Trinity Reformed Church, Mrs. Adam Brown, organizer. 10 charter members.

Mission Band

Ohio Synod—

Cleveland, Ohio, Fourth Reformed Church, Mrs. Wm. Henchen and Ruth Heinmiller, organizers. 22 charter members.

Miamisburg, Ohio, First Reformed Church, Mrs. Earl Stevich, organizer. 20 charter members.

For the May Meeting

Chapter V of "New Paths for Old Purposes" will be begun at the May meeting of the Guild. For this chapter, Mrs. Fischer has prepared an address to be given by Pauline, the president, or Marion, the program secretary. These same characters have appeared in all of the helpful material which Mrs. Fischer has written for use with this study book. Perhaps in some Guilds the same girls have been impersonating these characters from time to time, and for that reason there is the alternative suggested for the one who gives this talk.

Whether it be Pauline or Marion, she holds in her hand a number of letters from which she reads from time to time, as indicated.

Around the World

Our chapter today deals with international attitudes. None of us would pretend to believe that the international attitudes of so-called Christian countries are really Christian. This fact is having a fatal effect on our missionary work in Oriental lands. Their people can scarcely be expected to believe in our Christianity when our conduct is so very un-Christian; nor can they be expected to distinguish between the feeling of individual Christians and a collective un-Christian attitude.

But why is it that Western nations have so dreadfully, during the war and since, shown their lack of Christianity in dealing with each other, as well as in dealing with non-Christian nations? Surely the reason for this is a lack of understanding. We allow a difference in language, dress and custom to raise high walls between us and our neighbors, even when we meet them in our own country. How much more must this happen when we are separated by oceans and mountain barriers, as well?

It seemed to me that the letters I have with me, or extracts from them, would help those of us who are here together to a better understanding of some of these other nations. They should help us to realize that, after all, human beings, the world over, are essentially alike. The points of contact far outweigh the differences.

You girls, or most of you, know that Virginia Warner, who used to be our president, and who is a student at college now, had a wonderful opportunity to travel around the world just as she was about to leave for her first year in college. (*Holds up a handful of letters*). These are her letters to me while she was traveling. I'll begin with the first one.

(*Reads*): "You know, Pauline (*or Marion*), that after our mission studies last year, I thought this was my chance not only to see beautiful and historic things, but to learn to know people of other nations. Aunt Madge agreed with me. Visiting relatives in Germany and France would help some, but even in other countries we hoped to find a way of seeing

homes—homes of the middle class and of the peasantry."

(*Talks*): This first letter was mailed from Plymouth. The next one came from Bremerhafen. Of course, I am reading only small portions of these letters. (*Reads*): "We approached two countries today and will approach another tomorrow. I wonder if what one sees of the people in such a way is at all an indication of their character? Early this morning we landed at Plymouth, when I mailed my other letter, that is, we stayed out in the wide mouth of the harbor while mail and passengers were landed by tender. It was early, just before sunrise. Water and sky were liquid opal. Wooded hills closed off the amphitheatre before us. The small city lay quiet with its old-fashioned houses and churches, a jewel seemingly cut in the Middle Ages, just receiving a more modern setting.

"At noon, we landed, in the same way, at Cherbourg on the other side of the Channel. The fortress may be grim and forbidding in bad weather; but when we approached it, the clean-cut, gray, round moles, surrounded by placid, blue water with green trees and distant houses for a background, gleamed and glittered and laughed in the sunshine. It was a thing of beauty and merriment, of sparkling wit and gaiety. Yet there were the guns. Their threatening mouths could not be overlooked.

"This is the next day. The sun is gone. The sky is gray and so is the sea—the North Sea. There is nothing placid about its waters. The white gulls are screaming all around us.

"A half day later—I want to finish this letter before the train comes to take us to Bremen. We have gone through the German customs and I am sitting here waiting. Our first glimpse of German land was strangely different from England and France. Suddenly a low, sandy beach appeared. Back of it was a wide stretch of salt grass and in the far background was a small church spire, pointing upward, with a huddle of low, white houses around it.

"Fifteen minutes later, we saw Bremerhafen. I almost laughed aloud when I glimpsed it. It was so much like the

reverse side of our industrial cities at home; square red brick buildings, smoky chimneys, tenements and all."

(*Talks*): From now on it will take only a few words from each of these letters to tell you what Virginia saw of the people in the different countries she visited. She wrote very little of scenery and not a great deal of historic buildings. She said I could read that in the *National Geographic Magazine*. I am sure you can do likewise.

Here is her first letter while she was visiting Germany. (*Reads*): "We reached Cousin Hermann's house rather unexpectedly. He is a professor in Grissen, you know, and we stepped into the middle of a most interesting argument on the familiar subject of modernism versus fundamentalism. Did it sound like home? I'll leave it to you."

(*Talks*): This came several weeks later. (*Reads*): "Oh, Pauline (*or Marion*) I have been in church for a week, or at least I feel that way. I was visiting Father's people on the Lueneburger Heide, the Hanoverian moorlands, and positively these wonderful old-fashioned, Low-Saxon peasants dwell in the house of the Lord forever."

(*Talks*). Here is another. (*Reads*): "We have been visiting my French cousins. They live in a small town and keep a grocery store. It was quite a rest and I felt thoroughly at home. Cousin Annette's most important interests are two-fold. Firstly, she is interested in seeing how to make every franc go as far as possible; and secondly, she is interested in all the gossip of the town, mostly good-natured gossip. Isn't she like every other small-town housewife in the world?"

(*Talks*): Here is another. (*Reads*): "We had a letter that introduced us to the home of a well-to-do farmer. He is just as completely wrapped up in his prize-winning cattle as granddad used to be in his blue ribbon hogs. The daughter is having her voice trained. Did you say these people were different from our own?"

(*Talks*). Here is one from England. (*Reads*): "We've been staying in London with a friend of Aunt Madge's. She's

interested in politics and works every bit as hard at them as some of our women at home have been doing these last few years."

(*Talks*). The next was written in Sweden. (*Reads*): "You will notice we are entirely off the beaten track. We are not going to keep to it, either, but will follow our own fancy. Many times, of course, it will lead us where others go. The thing that has attracted my particular attention here, and in Scotland as well, is the great interest in education. We may send as many boys and girls to college as these people do, but we do not venerate learning and the institutions which disseminate it as they do."

(*Takes another letter and reads*): "Italy—a long jump. On the steamer which brought us into the Mediterranean, we met an Italian noblewoman who invited us to her home. Since we are here, I have helped to outfit a bride. Can you imagine this? It was the daughter of the Countess' housekeeper. She came to me, shyly, and told me how she liked the clothes of American girls—would I help her to get some for her trousseau and aid her in making her whole outfit modern? It's been almost like getting married myself."

(*Another letter—reads*): "We are in Baghdad, and have visited a Moslem home! Mrs. Staudt took us with her. I wonder if you can possibly imagine how these women and girls long for the freedom we enjoy so carelessly and the education we take for granted. Many of them are beautiful and all are so much like we are."

(*Talks*): This next comes from India. (*Reads*): "Another long ocean voyage and again we made a friend who has helped us—a new secretary for the Y. W. C. A. in Calcutta. She introduced us to the older secretaries and in that way we met the girls to whom they minister. If we can ever learn the deep religious devotion of these Hindus, who know not Christ, God's blessings upon us will be infinite. Your heart would ache if you could see the misery among the factory workers and the dreadful amount of tuberculosis. How these people do need the help of a loving Christ!"

(*Reads from another letter*): "Here we are in Shanghai! What a shame that we cannot go inland to visit Shenchow and Yochow. But you should hear the stories of Christian heroism. Women and girls, as well as men, are helping to resist the enemies of their faith. Has our western movement for women's suffrage helped to inspire these eastern women's movements? If so, I am sure that they alone have paid for the sacrifices that it has cost."

(*Reads from the last of the pile of let-*

ters): "In Japan! Haven't you wanted to come here all your life? And it is just as beautiful as you would expect. These people have an artistic sense, combined with thrift and cleanliness, which makes their lowliest room a place of joy. Why should anyone in America object to these pleasant little people? I love them. Now for home! I would not be at all surprised to find as much that is new in San Francisco, since I come from the East, as I have found in most of the foreign countries I've visited."

A Message from the Statistical Secretary

Berlin, Pa., Jan. 14, 1928.

Dear Statistical and Departmental Secretaries:

Last year we almost reached our goal—

"Every report verified by Classical and Synodical officers before it is passed on to the higher organization.

"All reports forwarded on scheduled time. *Not one report late. Nobody Tardy.*"

We challenge every Statistical and Departmental Secretary, every President and Treasurer, to help us reach and, if possible, pass this goal this year.

Last year, just a few were a day late; a few were not accurate in reporting membership; a few did not follow instructions.

Now, if those who were a day late will make an honest effort to be a day early; if the others will read more closely and follow more carefully the instructions given, we can pass our goal this year with a perfect record.

That the time for sending in reports may be clear to both Statistical and Departmental Secretaries, we call your attention to Cabinet Minutes, 1925, page 62, section 25:

"All local reports by April 1st; all Classical reports by April 10th; all Synodical reports by April 15th; all General Synodical reports by April 20th; all reports for the Statistical Secretary, W. M. S. G. S., by May 1st."

The Classical Statistical Secretary gathers her report as follows:

Monies of each local society, from the Classical Treasurer; Membership from the Classical Secretary of Organization and Membership; Girls' Missionary Guilds from the Classical Secretary of Girls' Missionary Guilds; Mission Band from the Classical Secretary of Mission Bands; Life and In Memoriam Members from the Classical Secretary of Life and In Memoriam Members; Thank Offering from the Classical Secretary of Thank Offering.

Each Secretary should make three reports—one for Classical, one for Synodical and one for her own file.

Some Classicals and Synodicals have a special Life and In Memoriam Membership used for

Classical or Synodical purposes. These should not be reported with the General Synodical Life and In Memoriam Memberships in the General Synodical report.

District Synodical Girls' Missionary Guild contingent should be retained in the Synodical Treasury and should not be reported in the General Synodical Statistical report.

Let us not forget that the apportionment May 1st, 1928, to May 1st, 1929, will be based on the membership reported at the 1928 Cabinet meeting. So again we urge you to be very careful and accurate in reporting membership.

Synodical Secretaries will please pass this information to Classical Secretaries.

Very sincerely yours, in His Service,

SARA ELIZABETH ZIMMERMAN,
Statistical Secretary W. M. S. G. S.

"As indicating the dependence of the United States upon the other republics of the Western Hemisphere, the Institute for Public Service said in 1923:

"Cuba is our sugar bowl, Central America our chewing gum tree, Mexico and Central America our colored-candy bag, Mexico our oil well and cattle ranch, Argentina our wheat field and cattle range, Brazil our coffee and rubber plantation, Venezuela our asphalt bed, Chile our fertilizer field and Bolivia our tin mine."

* * *

"From the highest vantage ground in the United States to its remotest corner, sentiment for peace and arbitration, sentiment favoring world disarmament, unceasingly must be created and constantly kept at white heat." Anna A. Gordon.

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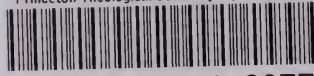
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